MENNONITE
YEAR BOOK
AND ALMANAC

FOR THE YEAR OF OUR LORD

...1912...

PUBLISHED BY THE

Eastern Mennonite Conference

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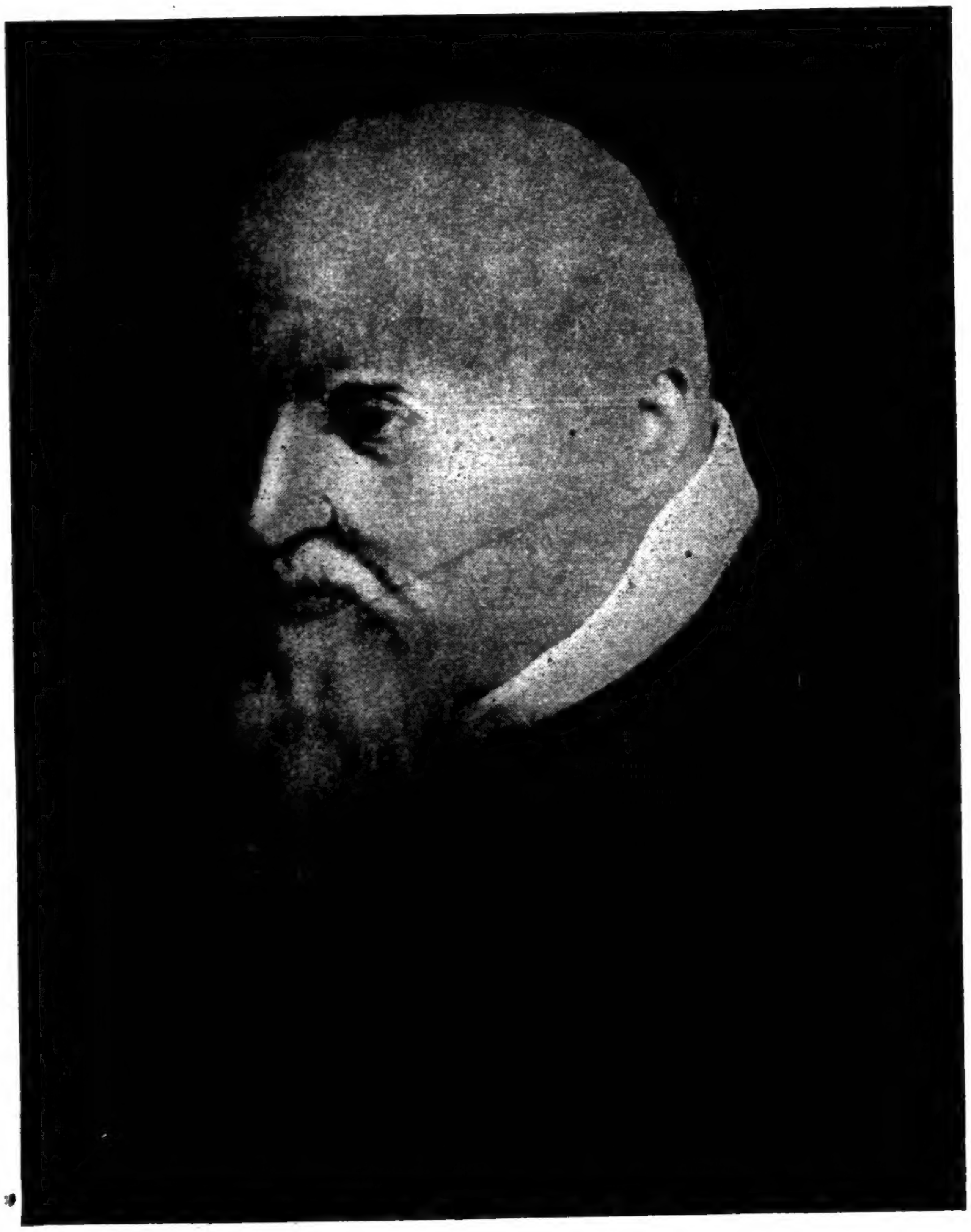

Menno Simons

Born A. D. 1492 Died January 13, 1559

Other foundation can no man lay than that which is laid, which is Jesus Christ.---1 Corinthians 3: 11.

My Daily Prayer

Not to be Ministered to.

"O Lord I pray
That every day
I may not swerve
By foot or hand
From thy command,
Not to be served, but to serve.

"This too I pray
That every day
No love of ease
Nor pride prevent
My good intent
Not to be pleased, but to please.

"And if I may
I'd have each day
Strength from above
To set my heart
In heavenly art
Not to be loved, but to love."

CALENDAR EXPLANATIONS AND NOTICES

ECLIPSES FOR THE YEAR 1912

In the Year 1912 there will be four Eclipses, two of the Sun and two of the Moon.

The First is a Partial Eclipse of the Moon, April 1st, at 2 o'clock in the afternoon. Invisible here. Visible to Europe, Africa, Asia and portions of Australia and South America.

The Second is a Central Eclipse of the Sun, April 17, at 6 o'clock in the morning at which time the sun rises eclipsed. Visible here as a partial eclipse. Visible also in Western Asia, in Europe, Northern Africa and Eastern portions of North and South America.

The Third is a Partial Eclipse of the Moon, September 26, at 6 o'clock in the morning, the moon setting eclipsed. Visible here — the beginning in North America, the Pacific Ocean, Eastern Asia and Australia, and the ending in Western North America, the Pacific Ocean, Australia and Central and Eastern Asia.

The Fourth is a Total Eclipse of the Sun, October 10, at 6 o'clock in the morning. Invisible here. Visible in Central America, the West India Islands, South America and South Africa.

MOVABLE FEASTS

Shrove Tuesday	February 20
Ash Wednesday	February 21
Good Friday	April 5
Easter Sunday	April 7
Ascension Day	May 16
Whitsuntide	May 26
Trinity Sunday	June 2
Corpus Christi	June 6
First Sunday in Advent	December 1

CHRONOLOGICAL CYCLES

Dominical Letter	G. F.
Epact	11
Lunar Cycle or Golden Number	13
Solar Cycle	17
Roman Indiction	10
Julian Period	6625

THE EMBER DAYS

1. February 28
2. May 29
3. September 18
4. December 18

In the Jewish Era the year 5673 commences at sunset, September 11, 1912.

In the Mohammedan Era the year 1331 begins on the 11th day of December, 1912.

The Sun (☉) is called the Ruling Planet this year.

THE FOUR SEASONS OR CARDINAL POINTS

Spring begins ☉ enters ♈ March 20, at 6.21 min. even.
Summer begins ☉ enters ♋ June 21, at 2.09 min. even.
Autumn begins ☉ enters ♎ September 23, at 5.00 min. morn.
Winter begins ☉ enters ♑ December 21, at 11.37 min. even.

☞ The calculations in this Almanac are made to Solar or Apparent time.

Dale Enterprise, Rockingham Co., Va.

L. J. HEATWOLE.

1st Month

JANUARY

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h.m.	Sun sets h.m
1	Mon	Isaac is promised. Gen. 17: 15-22.	9 31	4 09	♉	♀ Gr. Hel. Lat. N. ⌣	4	7 23	4 37
2	Tues	The Shunamite's Son. II Kings 4: 8-17.	10 35	5 14	♉	☿ Gr. Hel. Lat. N.	4	7 23	4 37
3	Wed	The child Samuel. I Sam. 1: 4-28.	11 43	6 17	♊	⊕ in Perihelion ⌢	5	7 23	4 37
4	Thur	The child Moses. Exod. 2: 1-15.	morn.	☽ R.	♊	🌕 4) ☌ ♆ ☾, ☾ in Per.	5	7 22	4 38
5	Fri	Elijah's second coming. Mal. 4: 1-6.	12 51	5 24	♋	♂ souths 8.30	6	7 22	4 38
6	Sat	Isaiah tells of John's coming. Isa 40: 1-11.	1 54	6 37	♋	Rigel souths 10 58	6	7 21	4 39
1		**Birth of John the Baptist Foretold** Luke 1: 5-23. 1st Sunday after Epiphany. Luke 2: 41-52; Rom. 12: 1-6.				**DAY'S LENGTH, 9 Hours, 18 Minutes**			
7	**Sun**	Birth of John the Baptist Foretold. Luke 1: 5-23.	2 52	7 41	♌	Orion souths 10.38	7	7 21	4 39
8	Mon	The office of John the Baptist. Mark 1: 1-8.	3 45	8 53	♌	♄ souths 7.38	7	7 20	4 40
9	Tues	John a witness. John 1: 1-14.	4 33	10 02	♌	☌ ♀ ♃, Spica r.12.34 ☋	7	7 20	4 40
10	Wed	John's mission. John 1: 15-28.	5 18	11 15	♍	Sirius souths 11.07	8	7 19	4 41
11	Thur	John preaches. Matt 3: 1 12.	6 02	morn.	♍	🌗 Achernar so. 6.08	8	7 19	4 41
12	Fri	Christ's Witness to John the Baptist. Matt. 11: 12-19.	6 46	12 09	♎	☾ in ☋	9	7 18	4 42
13	Sat	Death of John the Baptist. Matt. 14: 1-12.	7 30	12 51	♎	☍ ♆ ☉, Arctur. r.11 00	9	7 18	4 42
2		**Birth of John the Baptist** Luke 1: 57-75. 2nd Sunday after Epiphany John 2: 1-11; Rom. 12: 7-16.				**DAY'S LENGTH, 9 Hours, 25 Minutes**			
14	**Sun**	Birth of John the Baptist. Luke 1: 57-75.	8 17	1 42	♎	♀ rises 1.30	9	7 17	4 43
15	Mon	The promised seed Gen. 3: 14-21.	9 05	2 32	♏	☌ ♃ ☾, ☌ ♀ ☾	10	7 16	4 44
16	Tues	Shiloh promised. Gen. 49: 8-12.	9 56	3 28	♏	♄ stationary	10	7 15	4 45
17	Wed	A son out of Jacob. Num. 24: 15-25.	10 47	4 37	♐	☌ ☿ ☾, ☾ in Apo. ⌣	10	7 14	4 46
18	Thur	A promised Shepherd. Ezek. 34: 20-31.	11 38	5 51	♐	♂ souths 7.47	11	7 13	4 47
19	Fri	Christ's coming kingdom Isa. 2: 2-22.	12 27	☾ S.	♑	🌑 19) ☌ ♅ ☾	11	7 12	4 48
20	Sat	The promised Branch. Zech 3: 1-10	1 14	5 24	♑	☌ ♅ ☉, ☉ ent. ♒	11	7 12	4 48
3		**The Birth of Jesus** Luke 2: 8-20. 3rd Sunday after Epiphany Matt. 8: 1-13; Rom. 12: 17-21.				**DAY'S LENGTH, 9 Hours, 38 Minutes**			
21	**Sun**	The birth of Jesus. Luke 2: 8-20.	2 00	6 30	♒	Sirius souths 10 24	12	7 11	4 49
22	Mon	Promise includes children. Acts 2: 37-47.	2 42	7 40	♒	Procyon souths 11.12	12	7 10	4 50
23	Tues	Obedience in children blessed. Prov. 3: 1-12.	3 24	8 37	♓	Regulus rises 6 50	12	7 09	4 51
24	Wed	Advice to a son. Prov. 13: 1-25.	4 04	9 22	♓	♄ souths 6.35 ☊	12	7 08	4 52
25	Thur	Children should observe God's law. II Tim. 3: 10-17.	4 47	10 24	♈	☿ in ☋, 7☉ so. 7 09	13	7 07	4 53
26	Fri	Jesus and the children. Matt. 18: 1-14.	5 33	11 35	♈	♄ sets 11.30	13	7 06	4 54
27	Sat	Children in the temple. Matt. 21: 12-22.	6 22	morn.	♈	🌓 27) ☌ ♄ ☾, ☾ in ☊	13	7 05	4 55
4		**The Presentation in the Temple** Luke 2: 25-38. 4th Sunday after Epiphany Matt. 8: 23-25.				**DAY'S LENGTH, 9 Hours, 50 Minutes**			
28	**Sun**	The presentation in the temple. Luke 2: 25-38.	7 15	12 40	♉	☌ ♂ ☾, Spica r. 11.11	13	7 04	4 56
29	Mon	The Greeks seek Jesus. John 12: 20-36.	8 14	1 45	♉	♂ sets 1.40	13	7 03	4 57
30	Tues	Nicodemus comes to Jesus. John 3: 1-36.	9 19	2 50	♊	Capella so. 8 16 ⌢	13	7 02	4 58
31	Wed	The rich young man comes to Him. Matt. 19: 16-26.	10 20	4 02	♊	♂ souths 7.11	14	7 01	4 59

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Full Moon	**on the 4th at 7.40 morn.**	**7.00 morn.**	**6.20 morn.**
Last Quarter	**" " 11th " 1.53 morn.**	**1.13 morn.**	**12.33 morn.**
New Moon	**" " 19th " 5.20 morn.**	**4.40 morn.**	**4.00 morn.**
First Quarter	**" " 27th " 3.01 morn.**	**2.21 morn.**	**1.41 morn.**

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. The Christian Virtues. I. Courage. Ps. 27: 1-14. (Consecration meeting.)
14. How to Win Young People to Christ. Prov. 11: 30; Rev. 22: 16, 17. (Honorary members' meeting.)
21. Worth-while Ambitions. John 17: 20-24; Rom. 8: 18-21.
28. The Foreign Missionary Whose Life Has Most Inspired Me. II Cor. 5: 14-20.

2nd Month

FEBRUARY

29 Days

Date.	Week Days.	*International Sunday School Lessons and Daily Bible Readings.*	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h.m.	Sun sets h.m
1	Thur	The jailor finds salvation. Acts 16: 28-40.	11 32	5 28	♊	☌♆☾ ☾ in Perigee ⌒	14	7 00	5 00
2	Fri	The disciples find Jesus. John 1: 35-51.	morn.	☽ R.	♋	🌕 2) 7☉ souths 6.40	14	6 59	5 01
3	Sat	The multitudes come to Jesus. John 6: 1-14.	12 33	6 40	♋	□ ♄ ☉ ♂ so. 7.04	14	6 58	5 02
5		**The wise men led by a star.** Matt. 2: 1-12.	Septuagesima Sunday Matt. 20: 1-16; I Cor. 9: 24; 10: 5			**DAY'S LENGTH,** **10 Hours, 6 Minutes**			
4	**Sun**	The wise men led by a star. Matt. 2: 1-12.	1 30	7 48	♌	☿ in Aphelion	14	6 57	5 03
5	Mon	The boy Joseph. Gen. 37: 1-14.	2 21	8 45	♌	Capella souths 8 01	14	6 55	5 05
6	Tues	The boy David. I Sam. 16: 1-23.	3 09	9 42	♌	Castor souths 10 18 ☋	14	6 54	5 06
7	Wed	The little slave girl. II Kings 5: 1-14.	3 55	10 50	♍	☌ ☿ ♅, ♄ souths 5 53	14	6 53	5 07
8	Thur	Lad with the loaves and fishes. John 6: 5-15.	4 40	11 51	♍	7☉ so. 6.10, ☾ in ☋	15	6 52	5 08
9	Fri	The maid Rhoda. Acts 12: 1-19.	5 26	morn.	♎	🌗 9) Spica ri. 10 20	15	6 51	5 09
10	Sat	The boy king. II Kings 11: 1-20.	6 12	12 55	♎	Algol souths 5.59	15	6 50	5 10
6		**The Boy Jesus in the temple.** Luke 2: 40-52.	Sexagesima Sunday Luke 8: 4-15; II Cor. 11: 19-33; 12: 1-9.			**DAY'S LENGTH,** **10 Hours, 22 Minutes**			
11	**Sun**	The boy Jesus in the temple. Luke 2: 40-52.	7 01	1 48	♎	☌ ♃ ☾, Orion so. 8.15	15	6 49	5 11
12	Mon	The messenger's coming. Mal. 3: 1-16.	7 50	2 41	♏	Arcturus rises 9.14	14	6 47	5 13
13	Tues	The message of the Covenant. Isa. 42: 17-25.	8 42	3 40	♏	♀ rises 2.30	14	6 46	5 14
14	Wed	The coming of the Gentiles. Isa 60: 1-16.	9 33	4 35	♐	☌ ♀ ☾, ☾ in Apogee ◡	14	6 44	5 16
15	Thur	A warning to Zion. Amos 6: 1-14.	10 23	5 42	♐	☌ ♅ ☾ Canopus so. 8 37	14	6 43	5 17
16	Fri	Coming of the day of the Lord. Zech. 14: 1-21.	11 12	6 50	♑	🌑 ☌ ☿ ☾, ♂ so. 6.21	14	6 42	5 18
17	Sat	God's judgment. Mal. 4: 1-6.	12 19	☾ S.	♑	17) Spica so. 3 03	14	6 41	5 19
7		**The Ministry of John the Baptist.** Luke 3: 11-17.	Quinquagesima. Luke 18: 31-43; I Cor. 13: 1-13.			**DAY'S LENGTH,** **10 Hours, 40 Minutes**			
18	**Sun**	Ministry of John the Baptist. Luke 3: 11-17.	12 41	6 23	♒	Regulus sets 11.54	14	6 39	5 21
19	Mon	Baptism of Philip Acts 8: 27-40	1 23	7 44	♒	Sirius so. 8.31, ☉ en. ♓	14	6 38	5 22
20	Tues	Crispus of Corinth baptized. Acts 18: 1-12	2 05	8 42	♓	Pollux so. 9.32 ☊	14	6 37	5 23
21	Wed	One Lord, one faith, one baptism. Eph. 4: 1-13	2 47	9 35	♓	7☉ sets 12 50	14	6 36	5 24
22	Thur	Buried in baptism. Rom. 6: 1-23.	3 31	10 20	♈	Rigel souths 6 49	14	6 34	5 26
23	Fri	Baptism with the Holy Ghost foretold. Ezek. 36: 25-38.	4 18	11 10	♈	☾ in ☊	14	6 33	5 27
24	Sat	Tempted, yet without sin. Heb. 4: 1-16.	5 09	11 49	♈	☌ ♄ ☾, ☌ ♀ ♅	14	6 32	5 28
8		**Baptism and Temptation of Jesus.** Mark 1: 9-11.	1st Sunday in Lent. Matt. 4: 1-11; II Cor. 6: 1-10			**DAY'S LENGTH,** **10 Hours, 56 Minutes**			
25	**Sun**	Baptism and temptation of Jesus. Mark 1: 9-11	6 04	morn.	♉	🌓 25) ☌ ♂ ☾,	13	6 31	5 29
26	Mon	Call of Abraham. Gen. 12: 1-9.	7 05	12 33	♊	♀ in ☋, ⌒	13	6 29	5 31
27	Tues	Call of Moses. Exod. 3: 1-18.	8 08	1 40	♊	Aldebaran so. 5 54	13	6 28	5 32
28	Wed	Call of Elisha I Kings 19: 15-21.	9 13	3 25	♋	☌ ☿ ☾, Orion so. 7 04	13	6 27	5 33
29	Thur	Call of Isaiah. Isa. 6: 1-13.	10 14	4 15	♋	Sirius souths 7.55	13	6 26	5 34

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Full Moon	**on the 2nd at 6.08 even.**	**5.28 even.**	**4.48 even.**
Last Quarter	**" " 9th " 7.01 even.**	**6.21 even.**	**5.41 even.**
New Moon	**" " 17th " 11.54 even.**	**11.14 even.**	**10.34 even.**
First Quarter	**" " 25th " 1.37 even.**	**12.57 even.**	**12.17 even.**

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. Christian Endeavor Ideals. John 15: 1-8. (Christian Endeavor Day.)
11. The Christian Virtues. II. Generosity. II Cor. 9: 6-15. (Consecration meeting.)
18. "No" and "Yes": When to Say Them. Ps. 57: 1-11. (Led by Lookout Committee.)
25. The Home Missionary Whose Life Has Most Inspired Me. Acts 10: 23-35.

3rd Month

MARCH

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h.m.	Sun sets h.m
1	Fri	Call of St. Paul. Acts 9: 1-20.	11 12	5 14	♌	☾ in Perigee ⌒	13	6 25	5 35
2	Sat	Call of Matthias. Acts 1: 15-26.	11 49	6 10	♌	☌ ☿ ☉ Superior	12	6 24	5 36
9		**Call of the First Disciples.** Mark 1: 14-28.	2nd Sunday in Lent Matt. 15: 21-28; I Thess. 4: 1-8.			**DAY'S LENGTH, 11 Hours, 12 Minutes**			
3	**Sun**	Call of the first disciples. Mark 1: 14-28.	morn.	☽ R.	♍	🌕 3) 7☺ sets 12.00	12	6 23	5 37
4	Mon	Leprosy and palsy healed. Matt. 8: 1-14	12 55	6 34	♍	□ ♂ ☉, □ ♃ ☉ ☋	12	6 21	5 39
5	Tues	Peter's mother-in-law cured. Matt. 8: 14-23.	1 43	7 35	♎	Sirius souths 7.34	12	6 20	5 40
6	Wed	Impotent man healed. John 5: 1-9.	2 30	8 38	♎	♂ so. 5.56, ☾ in ☋	11	6 19	5 41
7	Thur	The woman, the blind and possessed healed. Matt. 9: 20-38.	3 16	9 40	♎	Spica Rises 8 40	11	6 17	5 43
8	Fri	Naaman healed. I Kings 5: 1-14.	4 04	10 48	♏	Orion Rises 9.10	11	6 16	5 44
9	Sat	Hezekiah healed. II Kings 20: 1-8.	4 53	11 50	♏	Castor souths 8.17	11	6 15	5 45
10		**Jesus the Healer.** Mark 1: 29-45.	3rd Sunday in Lent. Luke 11: 14-28; Eph. 5: 1-9.			**DAY'S LENGTH, 11 Hours, 32 Minutes**			
10	**Sun**	Jesus the healer. Mark 1: 29-45.	5 43	morn.	♐	🌗 10) ☌ ♃ ☾	10	6 13	5 47
11	Mon	Christ's example of forgiveness. Luke 23: 24-34.	6 35	12 08	♐	♃ rises 12.00 ⌣	10	6 12	5 48
12	Tues	Forgiveness commanded. Mark 11: 15-26.	7 26	1 11	♑	☾ in Apogee	10	6 11	5 49
13	Wed	It is to be unlimited. Matt. 18: 21-35.	8 17	2 17	♑	☌ ♅ ☾, Arct. ris. 7.26	10	6 10	5 50
14	Thur	Even as Christ forgave. Col. 3: 12-25.	9 06	3 18	♒	☿ in ☊	9	6 08	5 52
15	Fri	Forgive to be forgiven. Matt. 6: 5-18.	9 53	4 11	♒	♀ rises 3.30	9	6 07	5 53
16	Sat	As God has forgiven us. Eph 4: 1-32.	10 38	4 54	♓	☌ ♀ ☾, Proc. sts. 10.19	9	6 06	5 54
11		**Paralytic Forgiven and Healed.** Mark 2: 1-12.	4th Sunday in Lent. John 6: 1-15; Gal. 4: 21-31.			**DAY'S LENGTH, 11 Hours, 48 Minutes**			
17	**Sun**	Paralytic forgiven and healed. Mark 2: 1-12.	11 21	5 30	♓	Castor souths 7.49	8	6 05	5 55
18	Mon	Spots in your feast. Jude 1: 25.	12 03	☾ S.	♈	🌑 18) Rigel r. 10.56 ☊	8	6 03	5 57
19	Tues	A bad king's feast. Dan 5: 1-31.	12 46	6 50	♈	☌ ☿ ☾, ☿ in Peri	8	6 02	5 58
20	Wed	The wedding at Cana. John 2: 1-11.	1 29	8 01	♈	☉ ent. ♈, Spring beg.	8	6 00	6 00
21	Thur	Supper in Simon's house. Mark 14: 1-9.	2 16	9 12	♈	♂ so. 5.26, ☾ in ☊	7	5 59	6 01
22	Fri	Angels entertained. Gen. 18: 1-33.	3 06	10 23	♊	☌ ♄ ☾, Rigulus so. 9.53	7	5 58	6 02
23	Sat	Lord's Supper instituted. Mark 14: 22-41.	4 00	11 30	♊	♄ sets 11.20	7	5 57	6 03
12		**Feasting and Fasting.** Mark 2: 13-22.	5th Sunday in Lent. John 8: 46-59; Heb. 9: 11-15.			**DAY'S LENGTH, 12 Hours, 04 Minutes**			
24	**Sun**	Feasting and fasting. Mark 2: 13-22.	4 59	morn	♊	♂ sets 11.40 ⌒	6	5 56	6 04
25	Mon	Birth of John the Baptist foretold. Luke 1: 5-23.	6 01	12 35	♋	🌓 25) ☌ ♂ ☾	6	5 54	6 06
26	Tues	Birth of John the Baptist. Luke 1: 57-75.	7 03	1 34	♋	☌ ♆ ☾, 7☺ s. 10 55	6	5 53	6 07
27	Wed	Birth of Jesus. Luke 2: 8-20.	8 04	2 26	♌	☿ Gr. Elong. E.	5	5 52	6 08
28	Thur	Presentation in the temple. Luke 2: 22-39.	9 02	3 10	♌	☾ in Perigee	5	5 51	6 09
29	Fri	The wise men led by the star. Matt. 2: 1-12.	7 55	3 49	♌	Rigel sets 11.16	5	5 49	6 11
30	Sat	The boy Jesus in the temple. Luke 2: 40-52.	10 45	4 17	♍	☿ Gr. Hel. Lat. N	5	5 47	6 13
13		**Review.** Matt. 4: 16.	Palm Sunday Matt. 21: 1-9; Phil. 2: 5-11.			**DAY'S LENGTH, 12 Hours, 14 Minutes**			
31	**Sun**	Review. Matt. 4: 16.	11 33	5 08	♍	♀ in Aphilion ☋	4	5 45	6 15

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Full Moon	on the 3rd at 4.52 morn.	4.12 morn.	3.32 morn.
Last Quarter	" " 10th " 2.06 even.	1.26 even.	12.46 even.
New Moon	" " 18th " 4.19 even.	3.39 even.	2.59 even.
First Quarter	" " 25th " 9.12 even.	8.32 even.	7.52 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. The Christian Virtues. III. Patience II Thess. 3: 1-5. (Consecration meeting.)
10. Christian Testimony that Counts. John 1: 29: 42. (Led by Prayer Meeting Com.)
17. Success Worth Having and Not Worth Having. Dan. 4: 28-37.
24. The Saloon and Its Allies. Hab. 2: 1-17.
31. The Foreign Missions of My Denomination. A bird's-eye view. Matt. 28: 16-20.

4th Month

APRIL

30 Days

Date.	Week Days.	*International Sunday School Lessons and Daily Bible Readings.*	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h.m.	Sun sets h.m
1	Mon	Shunamite's son restored. II Kings 4: 8-37.	morn.	☽ R.	♎	1) ☾ ecl invis. ⌒	4	5 44	6 16
2	Tues	The daughter of Jairus. Luke 8: 49-56.	12 19	6 10	♎	7☺ sets 10.24	4	5 43	6 17
3	Wed	The raising of Lazarus. John 11: 32-45.	1 06	7 30	♎	♂ so. 5.55, ☾ in ☊	3	5 42	6 18
4	Thur	The widow's son. Luke 7: 1-15.	1 53	8 45	♏	Capella souths 4.15	3	5 40	6 20
5	Fri	**GOOD FRIDAY.** Acts 9: 32-43.	2 42	9 50	♏	☿ stationary	3	5 39	6 21
6	Sat	The first Easter morning. Mark 16: 1-8.	3 33	11 08	♐	☌ ♃ ☾, Spica so. 7.26	3	5 38	6 22

14 **The Appearance of the Risen Lord** I Cor. 15: 1-11. — Easter Sunday Mark 16: 1-18; I Cor. 5: 6-8. — **DAY'S LENGTH, 12 Hours, 44 Minutes**

Date.	Week Days.	Lessons	Moon souths	Moon R. & S.	Moon's signs	Miscellany.	Sun slo.	Sun rise	Sun sets
7	**Sun**	**EASTER.** I Cor. 15: 1-11.	4 25	morn	♐	♃ rises 12.10 ◡	2	5 37	6 23
8	Mon	Manna for Sabbath use. Exod. 16: 16-31.	5 17	12 15	♑	Sirius rises 10.51	2	5 36	6 24
9	Tues	The law of the Sabbath. Exod. 31: 12-18.	6 09	12 54	♑	9) ☾ in apogee	2	5 35	6 25
10	Wed	A Sabbath day's vision. Rev. 1: 10-20.	6 59	1 21	♒	Arcturus so. 1 05	1	5 34	6 26
11	Thur	A Sabbath day's journey. Luke 24: 13-25.	7 46	2 16	♒	□ ♆ ☉, Vega r 8 25	1	5 33	6 27
12	Fri	Respect one another's conscience, I Cor. 10: 23-33.	8 39	3 07	♓	Spica souths 11 58	1	5 32	6 28
13	Sat	The Golden Rule. Matt 7: 1-12.	9 15	3 44	♓	Procyon souths 6.04	0	5 30	6 30

15 **The Use of the Sabbath** Mark 2: 23—3: 6. — 1st Sunday after Easter John 20: 19-31: I John 5: 4-10. — **DAY'S LENGTH, 13 Hours, 02 Minutes**

Date.	Week Days.	Lessons	Moon souths	Moon R. & S.	Moon's signs	Miscellany.	Sun slo.	Sun rise	Sun sets
14	**Sun**	The use of the Sabbath. Mark 2: 23—3: 6.	9 57	4 10	♓	Regulus souths 8 22	☉	5 29	6 31
15	Mon	Ezekiel's commission. Ezek. 2: 1-10.	10 40	4 47	♉	☌ ☿ ☉, inf., ☌ ♀ ☾ ☊	F	5 28	6 32
16	Tues	Isaiah's call. Isa. 6: 1-13.	11 24	5 26	♉	☌ ☿ ☾, Orion s. 10.06	0	5 26	6 34
17	Wed	The Great Commission. Acts 1: 1-14.	12 09	☾ S.	♉	17) ☉ ecl. vis.	0	5 25	6 35
18	Thur	Seven deacons chosen. Acts 6: 1-15.	12 59	8 08	♉	Alphacca so. 1 52	1	5 24	6 36
19	Fri	Philip's mission. Acts 8: 26-40.	1 53	9 17	♊	☌ ♄ ☾, Antares so. 2.40	1	5 23	6 37
20	Sat	Barnabas and Saul sent. Acts 13: 1-13.	2 52	10 26	♊	Rigel sets 9 50	1	5 22	6 38

16 **The Appointment of the Twelve** Mark 3: 7-19. — 2nd Sunday after Easter John 10: 12-16; I Pet. 2: 21-25. — **DAY'S LENGTH, 13 Hours, 20 Minutes**

Date.	Week Days.	Lessons	Moon souths	Moon R. & S.	Moon's signs	Miscellany.	Sun slo.	Sun rise	Sun sets
21	**Sun**	The appointment of the twelve. Mark 3: 7-19.	3 54	11 30	♋	7☺ s. 9.12, ☉ent. ♉ ⌒	1	5 20	6 40
22	Mon	Blessings and curses. Luke 6: 17-27.	4 57	morn.	♋	☌ ♂ ☾. ☾ in perigee	2	5 19	6 41
23	Tues	Love for enemies. Luke 6: 28-42.	5 59	12 27	♋	□ ♅ ☉, ♀ Gr. H. Lat. S.	2	5 18	6 42
24	Wed	The good and the corrupt tree. Luke 6: 43-49.	6 57	1 16	♌	24) Aldeb. s. 9 14	2	5 17	6 43
25	Thur	Parables of the kingdom. Matt. 13: 24 58.	7 50	2 22	♌	Orion sets 9 54	2	5 16	6 44
26	Fri	Wisdom and humility Prov. 16: 1-33.	8 40	2 51	♍	Vega rises 7.30	2	5 15	6 45
27	Sat	A saint's end. Acts 7: 37-60.	9 27	3 20	♍	☌ ☿ ♀. ☿ stationary	3	5 13	6 47

17 **The Beatitudes** Matt. 5: 1-12. — 3rd Sunday after Easter John 16: 16-23: I Pet. 2: 11-20. — **DAY'S LENGTH, 13 Hours, 30 Minutes**

Date.	Week Days.	Lessons	Moon souths	Moon R. & S.	Moon's signs	Miscellany.	Sun slo.	Sun rise	Sun sets
28	**Sun**	The Beatitudes. Matt. 5: 1-12.	10 12	3 44	♍	7☺ sets 8 54 ☋	3	5 12	6 48
29	Mon	Godliness is great gain I Tim. 6: 6-21.	10 58	4 09	♎	Sirius sets 9 16	3	5 10	6 50
30	Tues	Poor not to be despised. Jas. 2: 1 26	11 44	4 37	♎	☾ in ☋ Spica so. 10.49	3	5 09	6 51

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Full Moon on the 1st at	4.15 even.	3.35 even.	2.55 even.
Last Quarter " " 9th "	9.34 morn.	8.54 morn.	8.14 morn.
New Moon " " 17th "	5.50 morn.	5.10 morn.	4.30 morn.
First Quarter " " 24th "	2.57 morn.	2.17 morn.	1.37 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. The Kind of Life We Shall Wish We Had Lived. Luke 16: 19-31. (Easter consecration meeting.)
14. How Can We Enrich Our Sabbaths? Mark 2: 23-28; 3: 1-6. (Led by the pastor.)
21. The Christian Virtues. IV. Perseverance. Gal. 6: 1-9.
28. The Home Missions of My Denomination. A bird's-eye view. Ps. 33: 8-22.

5th Month **MAY** 31 Days

Date.	Week Days.	*International Sunday School Lessons and Daily Bible Readings.*	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h.m.	Sun sets h.m
1	Wed	Riches an obstruction. Mark 10: 17-30.	morn	☽ R.	♏	🌕 1) Sirius s. 6.13 ⌒	3	5 07	6 53
2	Thur	Vanity of riches. Eccl. 4: 1-8.	12 33	7 50	♏	☿ in Aphelion	3	5 06	6 54
3	Fri	Profits of the earth for all. Eccl. 5: 8-20.	1 22	9 03	♐	☌ ♃ ☾, 7☺ sets 8 24	3	5 05	6 55
4	Sat	Message to Laodicea. Rev. 3: 14-22.	2 15	10 14	♐	♂ Gr. Hel. Lat. N.	3	5 04	6 56
18		**Poverty and Riches.** Luke 6: 20-26; 16: 19-31.	4th Sunday after Easter. John 16: 5-16; Jas. 1: 16-21.			**DAY'S LENGTH, 13 Hours, 52 Minutes**			
5	**Sun**	Poverty and Riches. Luke 6: 20-26; 16: 19-31.	3 08	11 21	♐	Spica souths 10.30 ⌣	3	5 03	6 57
6	Mon	The great love chapter. I Cor. 13.	4 00	morn.	♑	Orion sets 8.20	4	5 02	6 58
7	Tues	The proof of love. I John 5: 1-20.	4 51	12 10	♑	☌ ♅ ☾, ☾ in Apogee	4	5 01	6 59
8	Wed	Love and keep his commandments. John 14:1-30	5 39	12 48	♒	♅ stationary	4	5 00	7 00
9	Thur	Christ's love for Lazarus. John 11: 11-46.	6 25	1 25	♒	🌗 9) Regulus s. 1.33	4	4 59	7 01
10	Fri	The shepherd's love. John 10: 1-18.	7 09	1 50	♓	Antares rises 10.40	4	4 58	7 02
11	Sat	God's great gift of love John 3: 14-22.	7 51	2 22	♓	Arcturus souths 10.56	4	4 57	7 03
19		**The Law of Love.** Luke 6: 27-38.	5th Sunday after Easter. John 16: 23-30; Jas. 1: 22-27.			**DAY'S LENGTH, 14 Hours, 06 Minutes**			
12	**Sun**	The law of love. Luke 6: 27-38.	8 33	2 51	♉	☌ ♂ ♆, Altair s. 8.06 ☊	4	4 56	7 04
13	Mon	Advantages of the law. Rom. 3: 1-31.	9 15	3 14	♉	☿ Gr. Elong. W.	4	4 55	7 05
14	Tues	Christ the end of the law. Rom. 10: 4-21.	10 10	3 45	♉	☌ ♄ ☉, ☌ ☿ ☾, ☾ in ☊	4	4 54	7 06
15	Wed	Law a schoolmaster. Gal. 3. 10-29.	10 48	4 04	♉	☌ ♀ ☾, Vega so. 8.00	4	4 53	7 07
16	Thur	The law to endure. Luke 16: 1-18.	11 41	☾ S.	♊	🌑 16) ☌ ♄ ☾	4	4 52	7 08
17	Fri	The law to be kept. Jas. 2: 7-26.	12 39	8 11	♊	Arcturus so. 10.30	4	4 51	7 09
18	Sat	Israel and the law. Rom. 10: 21-33.	1 42	9 16	♊	Sirius sets 8.02 ⌒	4	4 50	7 10
20		**The Old Law and the New Life.** Matt. 5: 17-26.	6th Sunday after Easter. John 15: 26; 16: 4; I Pet. 4: 8-11.			**DAY'S LENGTH, 14 Hours, 50 Minutes**			
19	**Sun**	The old law and the new life. Matt. 5: 17-26.	2 47	10 24	♋	♂ sets 10.20, ☾ in Per.	4	4 50	7 10
20	Mon	God is a God of truth. Ps. 31: 5-14.	3 51	11 35	♋	☌ ♆ ☾, ☌ ♂ ☾	4	4 49	7 11
21	Tues	Holy Ghost guides unto all truth. John 16:7-17.	4 52	morn.	♌	♂ s. 12 00, ☉ ent. ♊	4	4 48	7 12
22	Wed	Word of God is truth. Dan. 10: 10-21.	5 47	12 32	♌	Spica souths 9.20	4	4 47	7 13
23	Thur	Worship God in truth Ps. 145: 1-18.	6 38	1 26	♌	🌓 23) ☿ Gr. Hl. Lt. S.	4	4 46	7 14
24	Fri	Ministers should speak truth. Gal. 4: 11-31.	7 25	1 48	♍	7☺ sets 6.45	4	4 46	7 14
25	Sat	Rulers should be men of truth. Exod. 18:21-27	8 10	2 15	♍	Regulus sets 12.37 ☋	3	4 45	7 15
21		**Truthfulness.** Matt. 5: 33-37.	Whitsuntide or Pentecost. John 14: 23-31; Acts 2: 1-13			**DAY'S LENGTH, 14 Hours, 30 Minutes**			
26	**Sun**	**WHITSUNDAY.** Truthfulness. Matt. 5: 33-37.	8 55	2 43	♎	Orion sets 7.22	3	4 44	7 16
27	Mon	God knows what hypocrites do. Isa. 29: 13-24.	9 40	3 12	♎	☌ ♀ ♄, ☾ in ☋	3	4 43	7 17
28	Tues	Christ knows hypocrites. Matt. 22: 15-46	10 27	3 45	♏	Pollux sets 11.05	3	4 43	7 17
29	Wed	God has no pleasure in hypocrites. Isa. 9: 8-21.	11 16	4 04	♏	Vega souths 2.09	3	4 42	7 18
30	Thur	Ananias detected. Acts 5: 1-8.	morn,	☽ R.	♏	🌕 30) ☌ ♃ ☾	3	4 41	7 19
31	Fri	Christ warns against hypocrites. Matt. 16: 1-12	12 59	8 12	♐	Sirius sets 9.10	3	4 41	7 19

MOON'S PHASES

				Eastern States	*Central States*	*Western States*
Full Moon	on the	1st	at	4.29 morn.	3.49 morn.	3.09 morn.
Last Quarter	"	9th	"	4.06 morn.	3.26 morn.	2.46 morn.
New Moon	"	16th	"	4.24 even.	3.44 even.	3.04 even.
First Quarter	"	23rd	"	8.21 morn.	7.41 morn.	7.01 morn.
Full Moon	"	30th	"	5.40 even.	5.00 even.	4.20 even.

Saturn is in Conjunction with the Sun on the 14th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. The Christian Virtues. V. Unselfishness. I John 3: 10-18. (Consecration meeting.)
12. The Value of Initiative. II Kings 13: 14-19. (A leaderless meeting.)
19. Why and How to Please Christ. II Tim. 2: 1-13. (Union meeting with the Juniors.)
26. Missionary Progress in Asia. Acts 13: 1-3; 14: 19-27.

6th Month

JUNE

30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h.m.	Sun sets h.m
1	Sat	Christ denounces hypocrites. Matt. 23: 1-39.	12 06	9 08	♐	☍ ♃ ☉ ⌒	2	4 40	7 20
22		**Hypocrisy and Sincerity.** Matt. 6: 1-18.	Trinity Sunday John 3: 1-15; Rom. 11: 33-36.			**DAY'S LENGTH,** **14 Hours, 40 Minutes**			
2	**Sun**	Hypocrisy and sincerity. Matt. 6: 1-18.	12 52	10 04	♑	☌ ☿ ♄, Regulus s. 12.00	2	4 40	7 20
3	Mon	A worthy walk. Ps. 1: 1-6.	1 59	10 51	♑	Arcturus souths 9.25	2	4 39	7 21
4	Tues	Honoring God a duty. Mal. 1: 1-14.	2 44	11 44	♒	☌ ♅ ☾, ☾ in Apogee	2	4 39	7 21
5	Wed	The sign of the prophet Jonah. Matt. 12: 31-45.	3 33	morn.	♒	Altair souths 11.30	2	4 38	7 22
6	Thur	Known by their fruit. Matt. 7: 15-29.	4 20	12 17	♓	Procyon sets 8.52	2	4 38	7 22
7	Fri	The hid treasure. Matt. 13: 44-58.	5 23	12 48	♓	🌗 7) Spica so. 8.20	1	4 37	7 23
8	Sat	The vine and the branch. John 15: 1-27.	6 25	1 10	♈	Vega so. 1.28 ☊	1	4 37	7 23
23		**Hearing and Doing.** Luke 6: 39-49.	1st Sunday after Trinity Luke 16: 19-31: I John 4: 16-21.			**DAY'S LENGTH,** **14 Hours, 46 Minutes**			
9	**Sun**	Hearing and doing. Luke 6: 39-49.	7 08	1 38	♈	♂ in Aphelion	1	4 37	7 23
10	Mon	Jeremiah in prison. Jer. 32: 2-44.	7 51	1 59	♉	Sirius sets 8.30	1	4 37	7 23
11	Tues	Joseph in prison. Gen. 41: 1-36.	8 36	2 26	♉	☿ in ☊, ☾ in ☊	1	4 36	7 24
12	Wed	Paul and Silas in prison. Acts 16: 25-40.	9 26	2 54	♉	☌ ☿ ♀, Castor s. 12.08	1	4 36	7 24
13	Thur	Peter in prison. Acts 12: 1-12.	10 22	3 24	♊	☌ ♄ ☾, 7☉ rises 2.48	0	4 36	7 24
14	Fri	The persecutions of the prophets. Heb. 11:32-40	11 23	3 57	♊	🌑 ☌ ♀ ☾, ☌ ☿ ☾	☉	4 36	7 24
15	Sat	The martyrs' resting place. Rev. 6: 1-11.	12 29	☾ S.	♋	15) ☿ in Perih. ⌒	S	4 35	7 25
24		**Christ's Witness to John the Baptist.** Matt. 11: 2-19.	2nd Sunday after Trinity Luke 14: 16-24; I John 3: 13-18.			**DAY'S LENGTH,** **14 Hours, 50 Minutes**			
16	**Sun**	Christ's witness to John the Baptist. Matt. 11: 2-19.	1 35	8 51	♋	☌ ♆ ☾, ☾ in Perigee	0	4 35	7 25
17	Mon	The ungrateful fellow-servant. Matt 18: 21-35.	2 39	9 47	♌	☌ ☿ ☉ Superior	1	4 35	7 25
18	Tues	In the house of Simon. Matt. 26: 1-13.	3 39	10 52	♌	☌ ♂ ☾, ♀ in ☊	1	4 35	7 25
19	Wed	Quickened from the dead. Eph. 2: 1-22.	4 33	11 44	♌	Vega souths 12 44	1	4 35	7 25
20	Thur	David's prayer for forgiveness. Ps. 51: 1-19.	5 23	morn.	♍	Altair souths 8.54	1	4 35	7 25
21	Fri	The wayward wife. Hos. 2: 1-23.	6 09	12 06	♍	🌓 21) ☉ ent. ♋, S.B	1	4 34	7 26
22	Sat	The prodigal son. Luke 15: 11-32.	6 54	12 25	♍	7☉ rises 12.10 ☋	2	4 35	7 25
25		**The Penitent Woman** Luke 7: 36-50.	3rd Sunday after Trinity Luke 15: 1-10; I Pet. 5: 6-11.			**DAY'S LENGTH,** **14 Hours, 50 Minutes**			
23	**Sun**	The penitent woman. Luke 7: 36-50.	7 39	12 52	♎	Sirius sets 7.46, ☾ in ☋	2	4 35	7 25
24	Mon	The use of the Sabbath Mark 2: 23-28.	8 24	1 14	♎	Procyon sets 7.40	2	4 35	7 25
25	Tues	The appointment of the twelve. Mark 3: 7-19.	9 12	1 50	♏	♃ sets 2.10	2	4 35	7 25
26	Wed	The Beatitudes Matt. 5: 1-12.	10 02	2 08	♏	☌ ♃ ☾ Markab so. 4.40	3	4 35	7 25
27	Thur	Poverty and riches. Luke 6: 20-26: 16: 19-31.	10 53	2 45	♐	Altair souths 1 23	3	4 35	7 25
28	Fri	Law of love. Luke 6: 27-38.	11 46	3 04	♐	🌕 Andromeda r. 9.48	3	4 35	7 25
29	Sat	Old law and the new life. Matt. 5: 33-37.	morn.	☽ R.	♑	29) Regul. s. 10 12	3	4 36	7 24
26		**Review** Matt. 5: 17.	4th Sunday after Trinity Luke 6: 36-42; Rom. 8: 18-23.			**DAY'S LENGTH,** **14 Hours, 48 Minutes**			
30	**Sun**	Review. Matt. 5: 17.	12 38	8 08	♑	☌ ☿ ♆, Vega so. 11.57	3	4 36	7 24

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Last Quarter	on the 7th at 8.46 even.	8.06 even.	7.26 even.
New Moon	" " 15th " 12.34 morn.	(14) 11.54 even.	(14) 11.14 even.
First Quarter	" " 21st " 2.49 even.	2.09 even.	1.29 even.
Full Moon	" " 29th " 7.44 morn.	7.04 morn.	8.24 morn.

Jupiter is in opposition with the Sun on the 1st and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. The Christian Virtues. VI. Fidelity. Rev. 2: 1-10. (Consecration meeting.)
9. Happy Memories: How to Make Sure of Them. I Thess. 1: 1-10. (Absent and former members' letter meeting.)
16. The Duty of Being Pleasant. Ps. 133: 1-3.
23. Reading That is Worth While. I Tim. 4: 7-16.
30. Missionary Progress in Africa. Ps. 68: 28-35.

7th Month

JULY

31 Days

Date.	Week Days.	*International Sunday School Lessons and Daily Bible Readings.*	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h.m.	Sun sets h.m
1	Mon	Unbelief is sin. John 16: 1-16.	1 28	8 48	♒	☌ ♅ ☾, ☾ in Apogee ◡	4	4 36	7 24
2	Tues	Unbelief comes from a hard heart Heb. 3:1-19.	2 16	9 39	♒	Sirius rises 5.10	4	4 36	7 24
3	Wed	It comes from rejecting His word. Ps.106:1-48.	3 00	10 12	♓	Vega souths 11.46	4	4 37	7 23
4	Thur	Avoid unbelievers. Rom. 13: 1-20.	3 43	10 45	♓	⊕ in Aphelion	4	4 37	7 23
5	Fri	Punishment of unbelievers. Rev. 21: 1-8.	4 24	11 14	♈	☌ ♀ ☉ Superior	4	4 38	7 22
6	Sat	The unbelief of Thomas. John 20: 19-29.	5 03	11 52	♈	Antares so. 9.47 ☊	4	4 38	7 22
27		**Malignant Unbelief.** Mark 3: 20-35.	5th Sunday after Trinity Luke 5: 1-11; I Pet. 3: 8-15.			**DAY'S LENGTH,** **14 Hours, 44 Minutes**			
7	**Sun**	Malignant unbelief. Mark 3: 20-35.	5 45	morn.	♈	🌗 7) Orion ri. 4.26	4	4 38	7 22
8	Mon	Seedtime and harvest assured. Gen. 8: 13-22.	6 28	12 27	♉	Altair so. 12.34	5	4 39	7 21
9	Tues	Cast thy bread upon the waters. Eccl. 11: 1-10.	7 15	12 59	♉	Arcturus sets 2.15	5	4 39	7 21
10	Wed	The joy of reaping. Ps. 126: 1-6.	8 06	1 25	♊	☌ ♄ ☾, Castor s. 10.12	5	4 40	7 20
11	Thur	Sowing sparingly. II Cor. 9: 6-14.	9 03	2 04	♊	♄ rises 1.47	5	4 40	7 20
12	Fri	We reap what we sow. Gal. 6: 1-18.	10 07	2 47	♋	Dog Days Begin ⌒	5	4 41	7 19
13	Sat	Sown in corruption raised in incorruption. I Cor. 15:12-44	11 14	3 08	♋	☌ ♀ ♆, Sirius ri. 4.08	5	4 41	7 19
28		**The Seed in Four Kinds of Soil.** Mark 4: 1-20.	6th Sunday after Trinity Matt. 5: 20-26; Rom. 6: 3-17.			**DAY'S LENGTH,** **14 Hours, 38 Minutes**			
14	**Sun**	The seed in four kinds of soil. Mark 4: 1-20.	12 20	☽ S.	♋	🌑 14) ☌ ♀ ☾, ☾ in Per	5	4 42	7 18
15	Mon	The rose of Sharon. S. of S. 2: 1-17.	1 24	8 15	♌	7☺ rises 12.35	5	4 43	7 17
16	Tues	The vision of holy waters. Ezek. 47: 1-21.	2 21	8 48	♌	☌ ☿ ☾, ☌ ♆ ☉, ☌ ♂ ☾	6	4 44	7 16
17	Wed	The parable of the talents. Matt. 25; 14-30.	3 15	9 48	♍	Regulus sets 8.57	6	4 45	7 15
18	Thur	The mustard seed and the leaven. Luke 13:18-30	4 04	10 44	♍	Altair so. 12.22 ☋	6	4 46	7 14
19	Fri	The growth of the early church. Acts 5: 12-44.	4 50	11 24	♍	☿ in ☋, ♂ s. 10.48	6	4 46	7 14
20	Sat	Jonah's gourd. Jonah 3: 5-11.	5 36	11 54	♎	🌓 20) Spica s. 10.43	6	4 47	7 13
29		**The Growth of the Kingdom.** Mark 4: 26-32,	7th Sunday after Trinity Mark 8: 1-9; Rom. 6: 19-23.			**DAY'S LENGTH,** **14 Hours, 26 Minutes**			
21	**Sun**	The growth of the kingdom. Mark 4: 26 32.	6 22	morn.	♎	Fomalhaut so. 3.04	6	4 48	7 12
22	Mon	The separation of Abraham. Gen. 12: 1-10.	7 10	12 04	♏	♀ in Peri., ☉ ent. ♌	6	4 49	7 11
23	Tues	The consecration of Aaron. Exod. 29: 1-28.	7 59	12 47	♏	♃ sets 1 00	6	4 50	7 10
24	Wed	Ezra's reform. Ezra 10: 1-17.	8 50	1 29	♏	☌ ♃ ☾, Pollux s. 8.15	6	4 51	7 09
25	Thur	The sheep from the goats. Matt. 25: 31-46.	9 42	2 17	♐	☍ ♅ ☉, ☿ Gr. El. E.	6	4 51	7 09
26	Fri	The unjust provert. Ezek. 18: 1-9.	10 34	2 44	♐	7☺ rises 1.40	6	4 52	7 08
27	Sat	Keep this commandement. II Tim. 6: 1-16.	11 24	3 31	♑	Orion rises 2.56 ◡	6	4 53	7 07
30		**The Wheat and the Tares.** Matt. 13: 24-30, 36-43.	8th Sunday after Trinity Matt. 7: 15-23; Rom. 8: 12-17.			**DAY'S LENGTH,** **14 Hours, 16 Minutes**			
28	**Sun**	The wheat and the tares Matt. 13:24-30, 36-43	morn	☽ R.	♑	🌕 28) ☌ ♅ ☾	6	4 53	7 07
29	Mon	Joseph advanced. Gen. 41: 37-57.	12 13	8 31	♒	☿ in Aphelion	6	4 54	7 06
30	Tues	David is chosen. I Sam. 16: 1-23.	12 59	9 10	♒	Vega souths 9.55	6	4 55	7 05
31	Wed	Solomon anointed. I Kings 1: 23-46.	1 42	9 47	♓	Spica sets 12.04	6	4 56	7 04

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Last Quarter	on the 7th at 10.57 morn.	10.17 morn.	9.37 morn.
New Moon	" " 14th " 7.23 morn.	6.43 morn.	6.03 morn.
First Quarter	" " 20th " 11.29 even.	10.49 even.	10.09 even.
Full Moon	" " 28th " 10.38 even.	9.58 even.	9.18 even.

Venus is in Superior Conjunction with the Sun on the 5th and changes from Morning Star to Evening Star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. The Christian Virtues. VII. Honesty. Rom. 12: 9-17. (Consecration meeting.)
14. How Much Should a Christian Think of Personal Appearance? II Kings 9: 30-35; Ps. 45: 7-15.
21. Christian Common Sense. Prov. 4: 1-9.
28. Missionary Progress in North America. Acts 2: 1-21.

8th Month

AUGUST

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.		Sun slo. m.	Sun rise h.m.	Sun sets h.m
1	Thur	Jereboam made king. I Kings 12: 12-24.	2 23	10 02	♒	Orion rises 2.36	⌣	6	4 57	7 03
2	Fri	A king humbled. II Chron. 28: 8-21.	3 02	10 38	♓	♃ stationary	☊	6	4 58	7 02
3	Sat	The boy king. II Kings 11: 9-20.	3 43	10 59	♓	7☼ rises 11.15		6	4 59	7 01
31		**The Worth of the Kingdom.** Matt. 13: 44-53. 9th Sunday after Trinity. Luke 16: 1-9; I Cor. 10: 6-13.				**DAY'S LENGTH, 14 Hours, 02 Minutes**				
4	**Sun**	The worth of the kingdom. Matt. 13: 44-53.	4 25	11 35	♈	Spica sets 9.46		6	5 00	7 00
5	Mon	Confidence in God. Ps. 23: 1-6.	5 09	11 57	♈	🌗 5) Vega so. 9.30		6	5 01	6 59
6	Tues	Job's trust. Job 1: 1-21.	5 57	morn.	♉	Arcturus so. 9.12		6	5 02	6 58
7	Wed	David's plea. Ps. 51: 1-19.	6 50	12 00	♉	☌ ♄ ☾, ☿ stationary		6	5 03	6 57
8	Thur	The Lord hears. Ps. 40: 1-17.	7 48	12 44	♊	Altair so. 10.34	⌒	5	5 04	6 56
9	Fri	A desire for God. Ps. 42: 1-11.	8 52	1 33	♊	Fomalhaut souths 1.34		5	5 05	6 55
10	Sat	A plea for help. Ps. 59: 1-15.	9 58	2 31	♊	☌ ♆ ☾, Sirius ri. 4.16		5	5 06	6 54
32		**A Troubled Sea and a Troubled Sou** Mark. 4: 35; 5: 20. 10th Sunday after Trinity. Luke 19: 41-48; I Cor. 12: 1-11.				**DAY'S LENGTH, 13 Hours, 48 Minutes**				
11	**Sun**	A troubled sea and a troubled soul. Mark. 4: 35; 5: 20.	11 03	3 28	♋	Regulus sets 7.21		5	5 07	6 53
12	Mon	The nobleman's son. John 4: 46-54	12 04	☽ S.	♋	🌑 12) ☾ in Perigee		5	5 08	6 52
13	Tues	The miracle at the pool. John 5: 1-47.	1 00	7 51	♌	☌ ♀ ☾, ☌ ☿ ☾		4	5 09	6 51
14	Wed	A leper healed. Luke 5: 1-16.	1 52	8 30	♌	☌ ☿ ♀, 7☼ rises 10.40		4	5 10	6 50
15	Thur	Paralytic cured. Mark 2: 1-12.	2 41	8 57	♍	Rigel rises 1 56	☋	4	5 12	6 48
16	Fri	The man with the withered hand. Luke 6: 1-11.	3 29	9 12	♍	Altair souths 10.02		4	5 13	6 47
17	Sat	The Syrophoenician's daughter. Matt. 15: 21-29	4 16	10 01	♎	Aldebaran rises 11.41		4	5 14	6 46
33		**The Ruler's Daughter.** Mark 5: 21-43. 11th Sunday after Trinity. Luke 18: 9-14; I Cor. 15: 1-10.				**DAY'S LENGTH, 13 Hours, 32 Minutes**				
18	**Sun**	The ruler's daughter. Mark. 5: 21-43	5 04	10 44	♎	Procyon sets 3.22		3	5 15	6 45
19	Mon	Cleansing the temple. John 2: 13-23.	5 54	11 31	♎	🌓 19) ☿ Gr. Hl Lt. S.		3	5 17	6 43
20	Tues	Visit to Samaria. John 4: 1-42.	6 45	morn.	♏	☌ ♃ ☾		3	5 18	6 42
21	Wed	Discourse on the bread of life. John 6: 26-70.	7 38	12 03	♏	♃ sets 12.30	⌣	3	5 19	6 41
22	Thur	Transfiguration. Luke 9: 28-36.	8 30	12 49	♐	☌ ☿ ☉ Inferior		2	5 20	6 40
23	Fri	Anger of the sons of thunder. Luke 9: 37-56.	9 21	1 19	♐	Orion r. 1.14, ☉ ent. ♍		2	5 21	6 39
24	Sat	Jesus at the feast of the dedication. John 10: 22-30	10 10	1 50	♑	Arcturus sets 11.07		2	5 23	6 37
34		**The Visit to Nazareth.** Luke 4: 16-30. 12th Sunday after Trinity. Mark 7: 31-37; II Cor. 3: 4-12.				**DAY'S LENGTH, 13 Hours, 16 Minutes**				
25	**Sun**	The visit to Nazareth. Luke 4: 16-30.	10 56	2 32	♑	☾ in Apogee		2	5 24	6 36
26	Mon	Death of Moses. Deut. 34: 1-12.	11 40	3 41	♒	Rigel rises 12 20		2	5 25	6 35
27	Tues	Joseph's end. Gen. 50: 1-26.	morn.	☽ R.	♒	🌕 27) □ ♄ ☉		1	5 26	6 34
28	Wed	David's death. I Kings 2: 1-11.	12 22	7 38	♒	Dog Days End		1	5 27	6 33
29	Thur	Stephen falls asleep. Acts 7: 51-66	1 02	8 10	♓	Capella ri. 12 40	☊	1	5 28	6 32
30	Fri	Daniel encouraged. Dan. 12: 1-13.	1 43	8 47	♓	□ ♃ ☉. Pollux s. 7.00		0	5 30	6 30
31	Sat	Paul's last message. II Tim. 4: 1-22.	2 24	9 30	♓	☾ in ☊. ☿ stationary		0	5 31	6 29

MOON'S PHASES

	Eastern States	Central States	Western States
Last Quarter	" " 5th " 10.28 even.	9.48 even.	9.08 even.
New Moon	" " 12th " 2.08 even.	1.28 even.	12.48 even.
First Quarter	" " 19th " 11.07 morn.	10.27 morn.	9.47 morn.
Full Moon	on the 27th " 2.09 even.	1.29 even.	12.49 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. The Christian Virtues. VIII. Temperance. I Cor. 9: 19-27. (Consecration meeting.)
11. God's Beautiful Outdoors: What It Teaches Me. Ps. 65: 1-13. (Outdoor meeting, if convenient.)
18. Christian Tact. John 4: 1-30.
25. Missionary Progress in South America and the Islands. Acts 16: 16-34.

9th Month SEPTEMBER 30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h.m	Sun sets h.m
35		**The Death of John the Baptist.** Mark 6: 14-29.	13th Sunday after Trinity Luke 10: 23-37; Gal. 3: 15-23.			**DAY'S LENGTH, 12 Hours, 58 Minutes**			
1	**Sun**	The death of John the Baptist. Mark 6: 14 29.	3 07	10 10	♉	Sirius rises 2.56 ◡	0	5 32	6 28
2	Mon	Advice to a minister of God. II Tim. 2: 1-26.	3 53	10 48	♊	Vega souths 8.50	1	5 33	6 27
3	Tues	How officers of the church should qualify. I Tim. 3:1-16	4 43	11 12	♊	☌ ♄ ☾, Rigel ri. 11.50	1	5 35	6 25
4	Wed	What to preach. Titus 2: 1-15.	5 38	11 52	♊	🌗 4) Spica s. 7.56 ◠	1	5 36	6 24
5	Thur	How God has spoken. Heb. 1: 1-14.	6 38	morn.	♋	7☺ rises 9.14	1	5 37	6 23
6	Fri	What the spirit speaketh. I Tim. 4: 1-16.	7 41	12 31	♋	☌ ♆ ☾, ☿ in ☊	2	5 38	6 22
7	Sat	The great commission. Mark 28: 7-20.	8 45	1 47	♌	Antares sets 9.40	2	5 39	6 21
36		**The Mission of the Twelve.** Matt. 9: 35, 10: 15.	14th Sunday after Trinity. Luke 17: 11-19; Gal. 5: 16-24.			**DAY'S LENGTH, 12 Hours, 40 Minutes**			
8	**Sun**	The mission of the twelve. Matt. 9: 35, 10: 15.	9 46	2 59	♌	Orion rises 12.15	2	5 40	6 20
9	Mon	The judgment of Belshazzar. Dan. 5: 1-30.	10 44	4 08	♌	☌ ♀ ♂, ☌ ☿ ☾	3	5 41	6 19
10	Tues	The judgment of Sodom. Gen 19: 17-29.	11 37	☾ S.	♍	🌑 Markab so. 11.42	3	5 43	6 17
11	Wed	The judgment of Uzziah. II Chron. 6: 8-21.	12 28	6 01	♍	☿ in Perihelion ☋	3	5 44	6 16
12	Thur	How often should we forgive. Matt. 18: 15-35	1 17	7 25	♎	☌ ♂ ☾, Vega so. 11.12	4	5 45	6 15
13	Fri	God's promise of pardon. Hos. 14: 1-9.	2 06	7 54	♎	☌ ♀ ☾, ☾ in ☋	4	5 47	6 13
14	Sat	Forgive as Christ forgave. Eph. 4: 1-32.	2 55	8 17	♎	Sirius rises 2.08	5	5 48	6 12
37		**Judgment and Mercy.** Matt. 11: 20-30.	15th Sunday after Trinity. Matt. 6: 24-34: Gal. 5: 25, 6: 10.			**DAY'S LENGTH, 12 Hours, 22 Minutes**			
15	**Sun**	Judgment and mercy. Matt. 11: 20-30.	3 45	8 51	♏	Arcturus sets 9 48	5	5 49	6 11
16	Mon	Song of the vineyard. Isa. 5: 1-12.	4 37	9 11	♏	☌ ♃ ☾, ♄ stationary	5	5 50	6 10
17	Tues	Manna in the wilderness. Exod. 16: 4-14.	5 30	10 14	♐	Algenib souths 12 27	6	5 52	6 08
18	Wed	The housewife's leaven. Matt. 13: 18-34.	6 23	11 25	♐	🌓 18) Antares s. 9.01	6	5 53	6 07
19	Thur	Christ the bread of life. John 6: 31-59.	7 15	morn.	♑	7☺ rises 8.27	6	5 54	6 06
20	Fri	Lord's supper instituted. Mark 14: 12-25.	8 05	12 09	♑	☌ ♅ ☾, Capella so 8.16	7	5 55	6 05
21	Sat	How to observe it. I Cor. 11: 23-34.	8 53	12 54	♑	☿ Gr. Hel. Lat. N.	7	5 57	6 03
38		**Feeding the Five Thousand.** Mark 6: 30-44.	16th Sunday after Trinity. Luke 7: 11-17: Eph. 3: 12-21.			**DAY'S LENGTH, 12 Hours, 04 Minutes**			
22	**Sun**	Feeding the five thousand. Mark 6: 30-44.	9 37	1 44	♒	Procyon sets 9 18	7	5 59	6 01
23	Mon	Malignant unbelief. Mark 3: 20-35.	10 20	2 37	♒	☉ ent. ♎, Autumn be.	8	6 00	6 00
24	Tues	Seed in four kinds of soil. Mark 4: 1-20.	11 01	3 31	♓	♃ sets 4 20	8	6 02	5 58
25	Wed	The wheat and the tares. Matt. 13:24-30, 36-43	11 41	4 28	♓	Antares sets 8.36 ☊	8	6 03	5 57
26	Thur	The worth of the kingdom. Matt. 13: 44-53.	morn.	☽ R.	♈	🌕 26) ☌ ♃ ☾	9	6 04	5 56
27	Fri	A troubled sea and a troubled conscience. Mark 4:34,5:20	12 43	6 38	♈	Orion rises 11 08	9	6 06	5 54
28	Sat	The ruler's daughter. Mark 5: 21-43.	1 05	7 32	♈	Aldebaran rises 9.12	9	6 07	5 53
39		**Review.** John 6: 63.	17th Sunday after Trinity. Luke 14: 1-11: Eph. 4: 1-6.			**DAY'S LENGTH, 11 Hours, 46 Minutes**			
29	**Sun**	Review. John 6: 63.	1 51	8 14	♉	Rigel rises 10 12	10	6 08	5 52
30	Mon	Out of the depth. Ps 130: 1-8.	2 40	8 50	♊	☌ ☿ ♈	10	6 10	5 50

MOON'S PHASES

				Eastern States	*Central States*	*Western States*
Last Quarter	on the	4th	at	7.33 morn.	6.53 morn.	6.13 morn.
New Moon	"	"	10th "	9.59 even.	9.19 even.	8.39 even.
First Quarter	"	"	18th "	2.05 morn.	1.25 morn.	12.45 morn.
Full Moon	"	"	26th "	5.44 morn.	5.04 morn.	4.24 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. The Christian Virtues. IX. Hopefulness. Rom. 5: 1-5; 8: 24-28. (Consecration meeting.)
8. Why and How to Improve the Mind. Prov. 9: 1-11. (School and college meeting.)
15. Getting the Most from Prayer. Ps. 34: 1-22.
22. Believe! Believe Much! Believe Strongly! John 11: 17-27, 41-46.
29. Missionary Boldness. Acts 4: 13, 23-31.

10th Month

OCTOBER

31 Days

Date.	Week Days.	*International Sunday School Lessons and Daily Bible Readings.*	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h.m.	Sun sets h.m
1	Tues	The sailor's Psalm. Ps. 107: 1-43.	3 34	9 32	♊	☌ ♄ ☾, Altair so. 7.04	10	6 11	5 49
2	Wed	Noah on the waters. Gen. 8: 1-22.	4 32	10 32	♋	Vega souths 8.46	11	6 12	5 48
3	Thur	The babe Moses saved. Exod. 2: 1-25.	5 33	11 31	♋	🌗 3) 7☺ rises 7.34	11	6 13	5 47
4	Fri	Jonah in the storm. Jonah 1: 1-17.	6 35	morn.	♌	☌ ♆ ☾, ☌ ☿ ☉ su.	11	6 15	5 45
5	Sat	Paul's shipwreck. Acts 27: 1-44.	7 35	12 33	♌	Orion rises 10.41	12	6 16	5 44
40		**Jesus Walking on the Sea.** Mark 6: 45-56.	18th Sunday after Trinity. Matt. 22: 34-46; I Cor. 1: 4-9.			**DAY'S LENGTH, 11 Hours, 26 Minutes**			
6	**Sun**	Jesus walking on the sea. Mark 6: 45-56.	8 32	1 35	♌	Arcturus sets 8 36	12	6 17	5 43
7	Mon	Clean and unclean beasts. Lev. 11: 1-47.	9 25	2 30	♍	Rigel rises 9.49	12	6 19	5 41
8	Tues	Peter's vision. Acts 10: 1-48.	10 16	3 36	♍	♀ in ☋	13	6 20	5 40
9	Wed	Christ washes his disciples feet. John 13: 1-17.	11 05	4 37	♎	♅ stationary ☋	13	6 21	5 39
10	Thur	Hands washed in innocency. Ps. 26: 1-12.	11 52	☽ S.	♎	🌑 10) ☌ ☿ ☾	13	6 23	5 37
11	Fri	Washed and sanctified. I Cor. 6: 1-11.	12 42	6 01	♎	☌ ♂ ☾	13	6 24	5 36
12	Sat	Washed white in the blood of the lamb. Rev. 7: 1-17.	1 32	6 52	♏	☌ ♀ ☾, Regulus r. 10 27	13	6 25	5 35
41		**Clean and unclean.** Mark 7: 1-13.	19th Sunday after Trinity. Matt. 9: 1-8; Eph. 4: 22-28.			**DAY'S LENGTH, 11 Hours, 08 Minutes**			
13	**Sun**	Clean and unclean. Mark 7: 1-13.	2 25	7 11	♏	♀ sets 7.00	14	6 27	5 33
14	Mon	Gentiles seek the new born Christ. Matt. 2: 1-10.	3 19	8 09	♐	☌ ☿ ♂, ☌ ♃ ☾	14	6 28	5 32
15	Tues	Greeks seek Jesus. John 12: 20-41.	4 13	9 00	♐	☿ in ☊ ◡	14	6 29	5 31
16	Wed	Jesus and the woman of Samaria. John 4: 1-30.	5 07	10 02	♐	Fomalhaut souths 9.18	14	6 31	5 29
17	Thur	Philip is sent to the Ethiopian. Acts 8: 27-40.	5 58	11 16	♑	🌓 17) 7☺ rises 6 42	15	6 32	5 28
18	Fri	The macedonian call. Acts 16: 1-15.	6 47	morn.	♑	☌ ♅ ☾ Rigel r. 9.08	15	6 33	5 27
19	Sat	Paul's address to the Gentile philosophers. Acts 17: 22-34	7 32	12 32	♒	□ ♆ ☉, ☾ in Apogee	15	6 34	5 26
42		**Mission to the Gentiles.** Mark 7: 24-30.	20th Sunday after Trinity. Matt. 22: 1-14; Eph. 5: 5-21.			**DAY'S LENGTH, 10 Hours, 50 Minutes**			
20	**Sun**	Mission to the Gentiles. Mark 7: 24-30.	8 16	1 44	♒	Algenib souths 10.08	15	6 36	5 24
21	Mon	Jesus and the multitude. Matt. 15: 32-39.	8 57	2 31	♓	Aldebaran rises 7.47	15	6 37	5 23
22	Tues	Jesus and the traditions. Matt. 15: 1-20.	9 37	3 29	♓	Markab so. 9.16	16	6 38	5 22
23	Wed	Jesus and the blind. Matt. 9: 27-38.	10 19	4 28	♈	□ ♅ ☉, Vega sets 12 45	16	6 39	5 21
24	Thur	Peter and the lame man. Acts 3: 1-26.	11 01	5 36	♈	Procyon sets 10.47	16	6 41	5 19
25	Fri	Tabitha restored. Acts 9: 32-43.	morn	☽ R.	♉	🌕 25) ☿ in Aphelion	16	6 42	5 18
26	Sat	Paul heals a cripple. Acts 14: 8-11.	12 09	6 07	♉	Regulus rises 1.24	16	6 43	5 17
43		**Wanderings in Decapolis.** Mark 7: 31, 8: 10.	21st Sunday after Trinity. John 4: 47-54; Eph. 6: 10-17.			**DAY'S LENGTH, 10 Hours, 32 Minutes**			
27	**Sun**	Wanderings in Decapolis. Mark 7: 31, 8: 10.	12 35	6 48	♊	Orion rises 9.16	16	6 44	5 16
28	Mon	The Pharasees rebuked. Matt. 12: 38-50.	1 28	7 36	♊	☌ ♄ ☾, Sirius ri. 11.26	16	6 45	5 15
29	Tues	Warnings against Scribes and Pharasees. Matt. 16: 1-12.	2 26	8 25	♋	Andromeda so. 9 46	16	6 46	5 14
30	Wed	Jesus the true bread. John 6: 15-41.	3 27	9 20	♋	Antares souths 11.22	16	6 48	5 12
31	Thur	The sign to Noah. Gen. 9: 1-17.	4 29	10 24	♋	☌ ♆ ☾, 7☺ rises 5 42	16	6 49	5 11

MOON'S PHASES

				Eastern States	*Central States*	*Western States*
Last Quarter	on the	3rd	at	2.58 even.	2.18 even.	1.38 even.
New Moon	"	"	10th "	7.51 morn.	7.11 morn.	6.31 morn.
First Quarter	"	"	17th "	8.16 even.	7.36 even.	6.56 even.
Full Moon	"	"	25th "	8.41 even.	8.01 even.	7.21 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. The Christian Virtues. X. Humility. Luke 18: 9-17. (Consecration meeting)
13. You Can Do Better. II Pet. 3: 8-18. (Led by the pastor.)
20. Christian Sociability. Rom. 14: 16-19; 15: 1-3. (Led by the social committee.)
27. Missionary Endurance. II Tim. 3: 10-17.

11th Month

NOVEMBER

30 Days

Date.	Week Days.	*International Sunday School Lessons and Daily Bible Readings.*	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sunfast m.	Sun rise h.m.	Sun sets h.m
1	Fri	The sign to Moses. Exod. 4: 1-20.	5 29	11 25	♌	🌗1) Orion ri. 8.54⌒	16	6 51	5 09
2	Sat	The sign to Gideon. Judges 6: 1-20.	5 26	morn	♌	Fomalhaut so 8.16	16	6 52	5 08
44		**The Sign and the Leaven.** Mark 8: 11-26. **22nd Sunday after Trinity.** Matt. 18: 23-35; Phil. 1: 3-11.				**DAY'S LENGTH, 10 Hours, 16 Minutes**			
3	**Sun**	The sign and the leaven. Mark 8: 11-26.	7 19	12 35	♍	☾ in Perigee	16	6 53	5 07
4	Mon	Defeat through drunkeness. I Kings 20: 12-21.	8 09	1 47	♍	☌ ♂ ☉, Sirius ri. 10.54	16	6 54	5 06
5	Tues	The vineyard. Isa. 5: 1-12.	8 57	2 57	♍	Vega sets 12.10 ☋	16	6 55	5 05
6	Wed	A king's sin. Dan. 5: 17-30.	10 04	4 08	♎	Algol souths 8.59	16	6 56	5 04
7	Thur	Woe of drunkeness. Isa. 28: 7-13.	11 32	5 03	♎	☌ ♀ ♃, ☾ in ☋	16	6 57	5 03
8	Fri	The matter of meats. I Cor. 10: 23-33.	12 11	☾ S.	♏	🌑8) ☌ ♂ ☾	16	6 58	5 02
9	Sat	The sin of Nadob and Abihu Lev. 10: 1-11.	12 41	5 28	♏	Regulus ri. 12.14	16	6 59	5 01
45		**Worlds' Temperance Sunday.** Hosea 7. **23rd Sunday after Trinity.** Matt. 22: 15-22; Phil. 3: 17-21.				**DAY'S LENGTH, 10 Hours, 02 Minutes**			
10	**Sun**	Worlds' temperance Sunday. Hosea 7.	1 23	6 08	♏	☌ ☿ ☾, Altair s. 11.01	16	7 00	5 00
11	Mon	The day of atonement. Lev. 16: 5 22.	2 11	6 58	♐	☌ ♃ ☾, ☌ ♀ ☾	16	7 01	4 59
12	Tues	The brazen serpent. Num. 21: 1-9.	2 55	7 59	♐	7☺ souths 12.08 ⌣	16	7 02	4 58
13	Wed	The cities of refuge. Josh. 20: 1-9.	3 49	9 00	♑	Spica rises 4.38	16	7 03	4 57
14	Thur	A wise choice. Ruth 1: 14-22.	4 39	10 10	♑	☌ ♅ ☾, Andro. so.8.41	15	7 04	4 56
15	Fri	The vine and the branches. John 15: 1-12.	5 26	11 26	♒	🌓 ☿ Gr. Hel. Lat. S.	15	7 05	4 55
16	Sat	The suffering Saviour. Isa. 52: 13, 53: 12.	6 10	morn.	♒	16) ☾ in Apogee	15	7 06	4 54
46		**The Great Question.** Mark 8: 27, 9: 1. **24th Sunday after Trinity.** Matt. 9: 18-26; Col. 1: 9-10.				**DAY'S LENGTH, 9 Hours, 46 Minutes**			
17	**Sun**	The great question. Mark 8: 27, 9: 1.	6 52	12 50	♓	Rigel rises 8.07	15	7 07	4 53
18	Mon	Power through the spirit. Zech. 4: 1-10.	7 32	1 42	♓	♂ in ☋, Orion ri. 7.44	15	7 08	4 52
19	Tues	The high priest purified. Zech. 3: 1-10	8 12	3 31	♈	☿ Gr. Elong. E. ☊	14	7 09	4 51
20	Wed	Jacob's new name. Gen. 32: 9-12, 22-30.	8 54	4 27	♈	Capella souths 11.08	14	7 10	4 50
21	Thur	Walls of Jerusalem rebuilt. Neh. 4: 7-20.	9 37	5 06	♉	☌ ☿ ♃, ☾ in ☊	14	7 11	4 49
22	Fri	Peter's confession. Matt. 16: 13-28.	10 25	5 44	♉	7☺ so. 11.43, ☉ en. ♐	14	7 12	4 48
23	Sat	Paul's account of his conversion. Acts 22:1-30.	11 17	6 29	♉	☍ ♄ ☉, Vega sets 11.20	13	7 13	4 47
47		**The Transfiguration.** Mark 9: 2-13. **25th Sunday after Trinity** Matt. 24: 15-28; I Thes. 4: 13-18.				**DAY'S LENGTH, 9 Hours, 34 Minutes**			
24	**Sun**	The transfiguration. Mark 9: 2-13.	morn.	☽ R.	♊	🌕24) ☌ ♄ ☾	13	7 14	4 46
25	Mon	The ten lepers. Luke 17: 11-19.	12 14	6 11	♊	Fomal. so. 5.45 ⌒	13	7 15	4 45
26	Tues	Deaf and dumb man healed. Mark 7: 31-37.	1 15	7 16	♋	Andromeda sets 7.59	12	7 16	4 44
27	Wed	The faith of the centurian. Luke 7: 1-10.	2 20	8 14	♋	Castor souths 2.58	12	7 17	4 43
28	Thur	**THANKSGIVING.** Luke 8: 27-35.	3 22	9 12	♌	☌ ☿ ☾, ☿ sta., ☾ in Per.	12	7 17	4 43
29	Fri	The child with the unclean spirit Luke 9:37-45.	4 22	10 11	♌	Altair sets 9.51	11	7 18	4 42
30	Sat	The possessed girl. Acts 16: 16-24.	5 16	11 10	♌	Arcturus souths 9 33	11	7 18	4 42

MOON'S PHASES

		Eastern States	*Central States*	*Western States*
Last Quarter	on the 1st at	9.48 even.	9.08 even.	8.28 even.
New Moon	" " 8th "	8.14 even.	7.34 even.	6.54 even.
First Quarter	" " 16th "	4.53 even.	4.13 even.	3.33 even.
Full Moon	" " 24th "	10.22 morn.	9.42 morn.	9.02 morn.

Mars is in Conjunction with the Sun on the 4th and cannot be seen.
Saturn is in Opposition with the Sun on the 23rd and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. The Christian Virtues. XI. Zeal. Titus 2: 1-14. (Consecration meeting.)
10. Temperance Progress over the World. Mal. 3: 13-18; 4: 1-6. (World's Temperance Sunday.)
17. Mistakes Often Made. Prov. 14: 1-24. (An honorary members' meeting.)
24. The Christian Virtues. XII. Gratitude. Ps. 147: 1-20. (Thanksgiving Day meeting.)

12th Month

DECEMBER

31 Days

Date.	Week Days.	*International Sunday School Lessons and Daily Bible Readings.*	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sunfast m.	Sun rise h.m.	Sun sets h.m
48		**The Lunatic Boy.** Mark 9: 14-39.	**1st Sunday in Advent.** Matt. 21: 1-9; Rom. 13: 11-41.			**DAY'S LENGTH, 9 Hours, 24 Minutes**			
1	Sun	The lunatic boy. Mark 9: 14-29.	6 07	morn.	♍	☾ 1) Sirius r. 9.06 ⌒	11	7 19	4 41
2	Mon	The purpose of the young men. Dan. 1: 1-21.	6 54	12 59	♍	Altair sets 9.35 ☋	10	7 19	4 41
3	Tues	Tried by fire. Dan. 3: 1-30.	7 41	2 00	♎	☌ ☿ ♃, Regulus r. 10.38	10	7 20	4 40
4	Wed	The child Samuel. Sam. 3: 1-21.	8 27	3 12	♎	☿ in ☊ ☾ in ☋	10	7 20	4 40
5	Thur	Jesus brought into the temple. Luke 2: 22-52.	9 14	4 14	♎	Achernar souths 8.46	9	7 21	4 39
6	Fri	Children in the temple. Matt. 21: 1-16.	10 24	5 18	♏	Orion rises 6 28	9	7 21	4 39
7	Sat	Children an heritage. Ps. 127: 1-5.	11 36	6 22	♏	☌ ♂ ☾, 7☺ so. 10.44	8	7 22	4 38
49		**The Child in the Midst.** Matt. 18: 1-14.	**2nd Sunday in Advent.** Luke 21: 25-36; Rom. 15: 4-13.			**DAY'S LENGTH, 9 Hours, 14 Minutes**			
8	Sun	The child in the midst. Matt. 18: 1-14.	12 20	☽ S.	♐	● 8) ☌ ☿ ☉ Inferior	8	7 23	4 37
9	Mon	Joseph forgives his brethren. Gen. 45: 1-48.	12 59	5 38	♐	☌ ♃ ☾ ◡	7	7 23	4 37
10	Tues	Christ's example. Luke 23: 34-56.	1 39	6 46	♑	♀ sets 6 40	7	7 23	4 37
11	Wed	How to forgive. Matt. 6: 5-18.	2 31	7 41	♑	☌ ♀ ☾	6	7 23	4 37
12	Thur	Forgiveness commanded. Rom. 12: 1-21	3 19	8 30	♒	☌ ♅ ☾, Sirius ri. 8 31	6	7 24	4 36
13	Fri	Paul's example of forgiveness. II Tim. 4: 1-16.	4 04	9 24	♒	☌ ♀ ♅, Capel. so. 11 41	6	7 24	4 36
14	Sat	Stephen forgives. Acts 7: 1-60.	4 47	10 29	♓	☌ ☿ ♂, ☾ in Apogee	6	7 24	4 36
50		**Forgiveness.** Matt. 18: 21-35.	**3rd Sunday in Advent.** Matt. 11: 2-10; I Cor. 4: 1-5.			**DAY'S LENGTH, 9 Hours, 10 Minutes**			
15	Sun	Forgiveness. Matt. 18: 21-35.	5 27	11 34	♓	Spica rises 2.22	5	7 25	4 35
16	Mon	The Lord revealed to the prophet. Isa. 6:1-13.	6 07	morn,	♓	☽ 16) Rigel so. 11.23	4	7 25	4 35
17	Tues	A child shall lead them Isa. 11: 1-16.	6 47	12 55	♈	Aldebar. so. 10.41	4	7 25	4 35
18	Wed	A song of joy. Isa. 52: 1-15.	7 28	2 05	♈	☌ ♃ ☉ ☾ in ☊	3	7 25	4 35
19	Thur	The king of glory. Ps. 24: 1-10.	8 13	3 15	♉	Altair sets 10 44	3	7 25	4 35
20	Fri	Wise men find Jesus Matt. 2: 1-15.	9 12	4 25	♉	Arietas souths 8.08	2	7 25	4 35
21	Sat	Shepherds see the child Jesus. Luke 2: 1-21.	10 27	5 36	♊	☌ ♄ ☾, ☉ ent. ♑ W.B	2	7 26	4 34
51		**Christmas Lesson.** Isa. 9: 1-7.	**4th Sunday in Advent.** John 1: 19-28; Phil. 4: 4-7.			**DAY'S LENGTH, 9 Hours, 10 Minutes**			
22	Sun	Christmas lesson. Isa. 9: 1-7.	11 37	6 41	♊	7☺ souths 10.37 ⌒	1	7 25	4 35
23	Mon	Jesus walking on the sea. Mark 6: 45-56.	morn.	☽ R.	♋	○ 23) Regu. so 11.34	☉	7 25	4 35
24	Tues	Clean and unclean. Mark 7: 1-23.	12 34	5 38	♋	Orion souths 11 32	S.	7 25	4 35
25	Wed	**CHRISTMAS.** Mark 7: 24-30.	1 07	6 41	♌	☌ ♆ ☾, ☾ in Perigee	0	7 25	4 35
26	Thur	Wanderings in Decapolis. Mark 7: 31, 8: 10.	2 10	7 43	♌	Algol souths 9.08	1	7 25	4 35
27	Fri	The sign and the leaven. Mark 8: 11-26.	3 08	8 54	♌	Vega sets 8.50	2	7 25	4 35
28	Sat	The great question. Mark 8: 27, 9: 1.	4 02	9 58	♍	☿ Gr. Elong. W.	2	7 25	4 35
52		**Review.** John 7: 17.	**Sunday after Christmas.** Luke 2: 15-20; Gal. 4: 1-7.			**DAY'S LENGTH, 9 Hours, 10 Minutes**			
29	Sun	Review. John 7: 17.	4 52	11 09	♍	☾ Sirius rises 8.08 ☋	3	7 24	4 36
30	Mon	The call of Christ. Isa. 55: 1-13	5 39	morn	♎	30) 7☺ so. 9.08	3	7 24	4 36
31	Tues	Confidence in God. Ps. 40: 1-11.	6 25	12 25	♎	⊕ in Perigee, ☾ in ☋	3	7 24	4 36

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Last Quarter on the 1st at	5.15 morn.	4.33 morn.	3.53 morn.
New Moon " " 8th "	8.15 even.	7.33 even.	6.53 even.
First Quarter " " 16th "	2.17 even.	1.37 even.	12.57 even.
Full Moon " " 23rd "	10.40 even.	10.00 even.	9.20 even.
Last Quarter " " 30th "	2.22 even.	1.42 even.	1.02 even.

Jupiter is in Conjunction with the Sun on the 18th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. Missionary Achievements, and What I May Do. Phil. 2: 1-16. (Missionary consecration meeting.)
8. Lessons of the Snow. Job 38: 1-27.
15. Teachings of This Year's Sunday-school Lessons That Have Impressed Themselves upon Me. Ps. 119: 9-16.
22. What the Coming of Christ Has Done and Will Do for the World. Luke 1: 67-79.
29. Missionary Needs and How We May Help to Meet Them. II Cor. 8: 1-9

Incidents in the Life of Early Mennonites in Europe *

Non-Resistance in Fact

DURING that period when the Anabaptists in Switzerland, especially in Emmenthal, in the Canton of Berne, suffered persecution in the eighteenth century, a lot of knaves, to try his faith, came at midnight to an old Mennonite minister and began to tear off and destroy the roof on his house. The noise which these men of darkness made woke the old minister from his peaceful slumbers. He at once arose and went outside, and, terror-stricken, beheld the destruction going on. What did the man of God do? for such he proved to be. No doubt the scene stirred his heart to righteous indignation, but he did not act upon the impulse. He obeyed the will of His Master in the power of His spirit. Silently praying, he returned to his bedroom and said to his wife, "Mother, get up, prepare a good breakfast, for workmen have come to us." Quickly a good, substantial breakfast was prepared and meanwhile the marauders continued with their malicious destruction upon the roof. Then the aged minister went out and called them, saying, "You have worked long and hard, and no doubt are hungry; come in and eat." This seemed to these men of darkness too good a thing that they should also eat the bread of the taunted man who was the object of their jeers and scoffs, but in a good humor they came from the roof, washed their hands and sat down to the table. Then the old patriarch bared his venerable head, folded his hands—and the marauders?—they did likewise. Then he prayed so heartily, so lovingly and so forcefully to their God and Redeemer, that their hearts were softened, and their conscience awoke. They became ashamed before God of their sinfulness, and with burning tears confessed their wickedness and begged for pardon After the meal had been ended they again went to the roof, not to continue the work of destruction, but to reconstruct the roof the best they could, that the fiery coals which had been gathered upon their heads might fall therefrom. The incident is a proof of the truth: "Charity edifieth."—I Cor. 8: 1.

◆

The Little Advocate

THE man of whom we want to tell you was a Mennonite and a positive abstainer of intoxicating liquors, who lived in Germany more than a hundred years ago. One of his coachmen, however, had the habit of drinking a glass with an extra one added. He was forbidden to do this, indeed he was frequently warned with the threat of dismissal unless he desisted. Unmindful of the warning he again indulged, and notwithstanding his prayer to be forgiven he was discharged. The dismissed coachman, as he stood at the door of the stable, now without a home and the means of support, began to realize that his future would be sad and hopeless, and now had become sincerely penitent. Just then the master's son, a mere child, came to him. To this little boy the coachman told his sad story of dismissal, and at the same time acknowledged his guilt, and declared he would do better in the future if he could only have his position back, begging him to go to his father and intercede for him, and feeling sure his father would not deny his only son's request. The child went to his father and told him all the coachman had said, quoting the coachman's words, that the father would surely not refuse to grant his only son's desire. The father listened patiently, and then asked, "Has the coachman really said that?" The son replied in the affirmative, upon which his father took him up in his arms and kissed his child, while his eyes were wet with tears of joy, saying: "Now, my dear child, I can understand that word, I John 2: 1, 'we have an advocate with the Father,'" and then continued, "Yes, yes, my child, I will gladly forgive the coachman; go tell him because you interceded for him, he should be retained as my coachman, but that he would not be allowed to drink again." The father remained quietly seated in his chair, with

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*Translated from "Bilder aus dem Pilger Leben" Collected in Mennonite Communities, by Rev N. B. Grubb.

clasped hands in the attitude of prayer, and in deep meditation. Can the reader understand how God, our Heavenly Father, for His Son's sake, will freely and fully forgive us our sins if we come to Him in sincere penitence confessing our sins, asking for forgiveness, through Jesus Christ our Advocate with the Father?

God Is Not Mocked

IT was many years ago, about the time of rape harvest, when rains were so incessant that Jacob Keagy, the renter of Schniftenbergerhof, was tempted on a bright Sabbath day to take in his rape, which lay dry in the field, fearing that another rain the following day would again soak it and perhaps entirely ruin it. Instead of resisting the temptation his little faith permitted him to yield, and on the holy Sabbath he brought four loads into his barn. Having brought this much into the dry, he remarked in a sort of triumphant joy, "This we have." The rest of his rape was taken in on a week-day, and thrashed and immediately sold on the spot, as was the usual custom. The four loads that had been taken in on a Sabbath day were left unthrashed in the barn until towards spring, when the seed was put into the granary. It had not occurred to any one that in this rape there was the transgression of the fourth Commandment. One day a heavy thunder-storm gathered, and the storm that preceded the rain carried with it many roofs. Half the roof that covered Keagy's house was blown off, the half on the side where the rape seed was stored. The storm came quickly, and with it unusually heavy rain. And what was the result? The pouring rain washed all the rape seed out of the granary.

"THIS we have." No, this was just the seed Keagy had lost; but for the other seed which he had really considered lost because he could not bring it home on the Sabbath day, he had long before received the money.

This no doubt had been a bitter disappointment, but it was also a gracious warning from above which did not fail in its object: "Remember the Sabbath day to keep it holy." It was to Keagy the uplifted finger of God, pointing to this commandment. That he repented sincerely is seen in the fact that he never again desecrated the Sabbath day in the performance of secular work. And when afterwards in his family he referred to this incident he never failed to warn his children and grandchildren against the performance of secular work on the Sabbath day that should be done during the week.

The Doorkeeper

A MENNONITE who was engaged in mercantile business more than a century ago in a little hamlet in Germany tells the following story from his business life:

For a number of years after I had engaged in business my store was always open on the Sabbath day. My conscience, however, constantly accused me of wrong-doing and gave me no peace until I decided to close my store on the Sabbath day, which I did.

To customers who came on the Sabbath and found the door closed it seemed strange. How often there were knocks at the door and calls, but no notice was taken of them. Many, however, would not cease until the door was opened and an explanation given. Standing face to face, many questions were asked by the would-be purchasers; many conversations developed which showed plainly by what spirit they were moved. Many "adieus" sounded different from former ones. Considerable time elapsed before it was generally known that no purchases could be made at our store on the Sabbath.

One Sunday during that period we went as usual to the preaching service. Our church was in a village distant about an hour's journey from which we usually returned about twelve o'clock. Nearing the home one day, I noticed a stranger sitting on the steps before the store door. I soon noticed that the man sitting there was indeed a stranger. My first thought was that he had not yet learned that our store was closed on the Sabbath. When I came to him I meant in all kindness to explain this—but this I was to do later. I could scarcely give him a civil greeting. The stranger arose and took hold of the door latch, and with little effort the door was open. It can easily be imagined that I was not a little alarmed and with surprise I looked upon the stranger before me. My house open since morning! I could not tell how this happened. After recovering somewhat from my surprise I could recall that I had forgotten to lock the door from the inside, which could so easily occur, since we had one other entrance to the house What else this man said I cannot now recall, but this I remember, that he had come to purchase different articles, and as usual entered the store. Waiting for some moments, expecting some one soon, yet no one coming, he had called, and when there was no response to his calls, he had gone outside and closed the door. Inquiring from the neighbors, he had been informed that we had gone away in the morning and were not expected to return before noon, and then had seated himself on the steps before the door to prevent others from entering, for he readily understood that in some unintentional way the house was left unlocked.

With inner self-accusation I listened to this statement, and thought how easily my neglect might have led to the temptation of some one, and when he told me that he would have continued his watch if my return would have been delayed into the afternoon, I felt not a little ashamed and deeply moved.

That I sincerely thanked the thoughtful man for his noble spirit, his cheerful and unselfish watchfulness, is self-evident. By whose direction was this man to come on the Sabbath day when I had forgotten to lock the door? Who sent him to watch our open house? He had come from one of the nearby villages and was a perfect stranger; for more than two hours he sat before our house; who kept him there? Who ordered him to remain until my return? I said to myself, it was He who said, "Remember the Sabbath day to keep it holy." Should not this incident have been a sermon to the good man? To me it was a proof that God ever honors His Word and commandment, and that we shall not suffer loss if unreservedly we keep ourselves to it. After my expression of grateful thanks to my doorkeeper there followed another expression of thankfulness, behind the closed doors of my store on bended knees. To whom this was offered I need not say—the reader knows. But this I say, that such an experience is a hundred fold reward for all the sneers and scoffs the children of the world hurl into our ears against Sabbath desecration.

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Severe Integrity of Early Mennonites

A REMARKABLE instance of Mennonite discipline is shown in Mennonite history dating to the year 1588. A brother named Bintgens bought a house from a man for 700 guilders, who was a spendthrift and a drunkard. The deed expressed 800 guilders. The church found this out through a deacon. He brought it before the church as being a device that would deceive the next purchaser as to its value. The church also found out that the drunkard should not have had the money because his creditors were entitled to a part of it. They held that Bintgens should have protected the creditors. Bintgens asked to purge himself before the meeting. He said that he was sorry and that he would personally pay the creditors their claims. Then some of the elders who did not trust him went and asked his wife why he did it. She said her husband did not act honestly. Then the whole congregation was called together for an opinion and the elders of the surrounding congregations were invited to join in the opinion. This meeting divided the churches far and near—some were for Bintgens and some against him. Then his opponents felt injured and wanted him to resign as a teacher-minister. January, 1589, there was a big meeting of delegates from churches far and near to talk it over. The Amsterdam brethren asked Bintgens again if it was true that there were 100 guilders more expressed in the deed than he paid. He said, "Yes," but that he paid the hundred guilders in linen. Then a second meeting was held and all the prominent Mennonites to be found were pressed to be present. It was urged that Bintgens be expelled. Others wanted it decided by a vote in all the congregations of Holland. Others wanted delegates called from all the congregations and that they decide. Others wanted to proceed according to I Timothy, chapter 5, and verses 19 and 20. July 3rd, there was a special meeting to decide the method of procedure only. Then the churches of Holland divided on the subject. The Haarlem churches led one faction and the Amsterdam churches the other. The Amsterdam faction was against Bintgens. Then the factions agreed to refer it to the church authorities of the congregations of Groeningen, Emden and Cologne At a later meeting in Haarlem this was done, and Bintgens was partly exonerated. Then the Amsterdam enemies accused the Haarlem people of covering up the facts. Bintgens had denied the Groeningen Mennonites and Frieslanders the right to take part in his dispute. Bintgens and his adherents then left. When the Haarlemites were put on trial by the Amsterdamers. Haarlem appealed to the whole Anabaptist or Mennonite world to show they did wrong. And so the matter ended in crimination and recrimination.

The result of all this to the public eye was most interesting. It was that the Haarlemites did act in underhand and inferior ways towards the Amsterdamers; and the latter gained in public esteem and in the esteem of the King as well. The Haarlemites gradually lost public favor. In Groeningen and East Friesland Bitgens people fell in disfavor and were called "bankrupters" and "house buyers" in odium, and finally they lost greatly in public favor. All this came from Bintgens' sharp trick, which, innocent in itself, was supposed by the brethren to be meant to deceive. The result was that he and his party were much shattered for years throughout Holland So the right won, says Brons (page 122).—*From Annals of the Early Mennonites, by H. Frank Eshleman, Esq.*

How Mennonites Were Martyred Three Hundred Years Ago

IT was in 1614 that one Hans Landis, a Mennonite minister, was martyred at Zurich, who against the prohibition of the government continued to preach the Gospel of Christ before large meetings in forest and field. He baptized believers and solemnized marriages. He was for that reason taken prisoner and as he would not promise to cease such activities in the future, and condemned to six years punishment on the galleys. The Swiss authorities made use of the galleys of the Italian Princes as penal institutions. On the galleys he sawed his chains by means of an instrument which the brethren had smuggled to him, escaped and returned to his country, (Switzerland). But soon after that he was again taken into custody, whereupon he was ordered to depart from the country; but he refused stubbornly to obey this order, saying: "God favored me with this land as well as all others and the earth is the Lord's". Besides he would remain in his native country, as he did not know where to go. Furthermore he said he was now aged and did not fear death. And, indeed, he could verily say, he did not know where to go, for in the adjacent Austrian countries the Baptist minded or Mennonites were persecuted since 1601 unto death by Emperor Rudolph, who had again put in force the decrees of Ferdinand. In consequence he (Landis) was condemned to death by the Great Council of Zurich and on September 29, 1614 was beheaded. See Brons Page 200.

The Martyr's Mirror on page 1045 gives this account of Hans Landis's death: This account states that Hans Landis had gone up the river Rhine where he had his place of residence, to feed and refresh the people with the word of God.

When the Council of Zurich learned of this, they instigated by the disposition of the envious scribes and Pharisees, could not tolerate this, but instantly caused it to be forbidden him, as though they had thought thereby to hinder the true progress of the word of the gospel. But he, who knew with Peter, that we must obey God's commands more than the commandements of men, had such love to the truth and to the young sucklings on Zion's breast, that no human threat could induce him to forbear feeding them with the true food of the soul. Hence the enviers of the same apprehended him and send him ironed from Zurich to Solothurn to the papists, expecting that he should forthwith be send to sea or upon the galleys; but through the help of good hearted people he was there released, but subsequently apprehended again and taken to Zurich, where he was rigerously examined concerning his doctrine, and when he would in no wise desist from his godly purpose or from his faith, they showed him that their decree of eighty-four years previous was not forgotton, neither had the spirit of it died of old age, for according to the import of the same, they sentenced him from life to death, and hence in the month of September of the year aforesaid, 1614, for the sake of the truth he was beheaded as a true follower of Christ. Which they nevertheless would not acknowledge, but pretended and persuaded the common people to decieve them, that he was not punished and put to death for his religion, but for his obstinacy and disobedience to the authorities.

The Martyr's Mirror also states that a certain letter dated July 29, 1659 at Zurich sets out that the writer was present at the execution of Hans Landis, and the following extracts are made from the letter.

Hattavier Sair, witnessed the beheading of Hans Landis, which I also still remember well, having seen it myself in the Wolfsstadt, the whole transaction being as fresh in my recollection as though it had happened but a few weeks ago.

Continuing he speaks of his personal appearance and the manner of his death, saying, Hans Landis was a tall, stately person with a long black and gray beard and a manful voice. When he, cheerful and of good courage, was led out by a rope, to the Wolfsstadt (being the place made ready for his execution), the executioner, Mr. Paull Volmar dropped the rope, and lifting up both of his hands to heaven, spoke these words: "O that God, to whom I make my complaint, might have compassion; that you Hans, have come into my hands in this manner; forgive me, for God's sake, that which I must do to you." Hans Landis comforted the executioner, saying, that he had already forgiven him; God would forgive him too; he well knew that he had to execute the order of the authorities; he should not be afraid and see that there was no hindrance in his ways. Thereupon he was beheaded. After his head had been struck off, the executioner asked: "Lord Bailiff of the Empire, have I executed this man rightly according to imperial law and sentence?" (Otherwise it was customary to say: 'This poor fellow', etc.) as though he believed he died saved and rich.

The people were of the opinion that the executioner by dropping the rope meant to indicate to Hans that he should run away, it was also generally said, that if he had run away, no one would have followed him, to stop him.

There is also another statement that has come from creditable testimony, namely, that when the aforementioned Hans Landis was standing in the place of execution, his dear wife and children came to him in mournful crying and lamentation, to take a last and final adieu and leave from him. But when he saw them he requested them to go away from him, in order that his good resolution and tranquility of heart for the death awaiting him might not be disturbed or taken away by their weeping and grief; which having been done, and he having commended his soul into the hands of God, the quickly descending stroke of the sword put an end to his life.

Thus was sacrificed, like thousands of other Mennonites, the life of the God-fearing Hans Landis, not because he was a criminal but because the Roman as also the Reformed church of Switzerland could not tolerate right and godly living.

After the execution of Hans Landis the persecutions in Switzerland died out for about twenty years. But in 1635 the old hatred against the non-resisting sect—the Mennonites, broke out afresh from the Reformed Church, then the State Church in Switzerland. This persecution by the Zwinglians was not new; because in 1525 Zwingli himself pronounced decrees against them more than a hundred years before. A mandate was issued from Zurich that all must attend the State Church—the Reformed Church—or lose their liberty. In 1637 a perfect swarm of beadles, bailiffs and sheriffs were sent throughout Zurich to spy out Mennonites and apprehend them. The fire of persecution was now raging. Without ceremony they entered houses of believers took whatever they wanted and abused women and children.

* * *

A Splendid Work on the European and American Foundations and Growth of Our Church.

A valuable work of vital interest to our church is now being published, in serial form, by H. Frank Eshleman, of Lancaster, in the "Express", an enterprising weekly newspaper of Lititz, Lancaster County, Pa. It is a series of "Annals" extending back to the time of the origin of the Waldenses in 1150, and earlier, setting forth, in chronological order, with accurate citations of authorities, the progress and the various stages of the causes which brought forth, and the persecutions which vainly tried to destroy our non-resistant faiths and creeds, (based on the simple Gospel story), and which laid the foundation of the general Protestant beliefs throughout the world.

Mr. Eshleman, in compiling and composing this work, indulges in no speculations, but simply sets out, with faithful accuracy, year by year, as they transpired, the historical events and their proofs from earliest times. By these evidences, he shows that the followers of Peter Waldo(the Waldenses) nearly 800 years ago, who rebelled against the Roman Catholic Church and left it, were the first to assert the main principles of the Mennonite Faith. He shows how they followed the simple teachings of our Savior, were non-resistant, would not take oaths, opposed infant baptism, refused to go to war, declined public office, (but always faithfully paid all taxes and demands needed to support government) and insisted on separation of church and State. He shows that they preserved this faith, until the Reformation set the world on fire; how that, then came Luther of Germany, Zwingli of Switzerland and Menno Simon of Holland, all about the same time; how that Luther and his followers accepted parts of the Waldensean doctrine, Zwingli and his followers certain other parts and how Menno Simon and his followers accepted practically the whole of it and added to it, whereby our church became the heir of the simple faith, *proclaimed* by the Messiah, *preserved* by the Waldenses over four centuries, and *bequeathed* by them to us—an ancient faith practiced by our ancestors and their descendents through nearly 1000 years.

The author traces the stages of our own Swiss, German and Moravian forefathers' migration, through the slow centuries of hardship, under persecuting rulers and churches, westward into Holland and the Rhine valley, where persecution earlier died out. He cites proof of the furious persecution of the Swiss Reformed Church upon our people during the latter half of the 17th century, which finally resulted in driving them in mighty hordes into Holland where the narrow strip of country between Rotterdam and Amsterdam became the spout of the great funnel of Central Europe, through which they came to Pennsylvania. The work is to include also, at least a century of their religious and industrial progress here and even their mark on modern times as far as identity can be relied upon.

In this work Mr. Eshleman traces the common Swiss and German family names of Eastern Pennsylvania back three, four, five and even six centuries, and accurately relates the part they took in the propagation of our faith in formative stages; the branches they formed, such as the Graybill "Mennonites" of 1525; the "Staff Mennonites"; the "Sword Mennonites", and others; the varying strength of our church from 200 to 300 years ago, and how they helped it to overcome its mountains of difficulty.

Among the families who took distinct part in defending and in giving vigor to our church before white men ever effected permanent settlement in America in 1607, and within the next 50 years were: Bauman, Benner, Detweiler, Egly, Frey, Hoover, Kulp, Landis, Myers, Miller, Mayer, Oberhaltzer, Snyder, Stauffer, Sweigart, Yost, Burger, Herr, Eaby, Eckert, Seager, Tshudy, Hoffman, Stumpf, Hollinger, Manz, Grebil, Stehly, Gross, Hupmeier, Seckler, Wagner, Heller, Schaeffer, Huth, Weidman, Hostetter, Graeff, Huber, Gerber, Bair, Shoemaker, Bollinger, Beiler, Negley, Keller, Hoffer, Forry, Bixler, Baumgardner, Bender, Stroeble, Brubaker, Mylin, Kendig, Hess, Gochenour, Shaar, Mylin, Burkholder, Zug, and many others.

What the heads of these families did in those primitive days for the church, Mr. Eshleman faithfully sets out, giving each man's work fully and separately. He also shows, in what particular part of Switzerland, Germany, Holland, Moravia, Austria, France or other country these families lived, fixing the early home, of a great majority of our people's ancestors in the ancient times when the discoveries of America were in progress.

The whole series of these Annals will be a composition of glorious religious history of our church locked up for centuries. It will reveal a church history, which has been a service to the world and to God's kingdom, heretofore unknown to us and to our own people in America.

After the series has run its course through the paper which will require about two years more, the matter will come out in book form and may be had at a moderate price. Those, however, who desire the pleasure of reading the articles as they appear from week to week can avail themselves thereof, only by reading the Lititz Express.

* * *

Early Mennonite Settlement in Southeastern South Dakota.

In the year 1873 twelve representatives, eleven from different parts of Russia and one from Prussia, were sent out to the new world with the view of finding a suitable location for making a settlement of Mennonites who were about to leave Russia on account of being pressed into military service. Among those twelve men was Andrew Schrag who was sent by all Mennonite congregations who later settled in one body in Turner County, and what is now South Dakota. These men visited in Canada, Minnesota, Dakota, Nebraska, Kansas and Texas. After going all over this part of the country, Mr. Schrag finally selected the Red River Valley of the present state of North Dakota as the place for settlement. On this trip Mr. Schrag met Mr. Daniel Unruh who in the same year immigrated to America from Crimea, Russia, and was then stationed at Elkhart, Indiana for the winter of 1873-74, with the expectation of going out west early in the spring of 1874 and making settlement there. Mr. Schrag learned from Mr. Unruh that he was also a Mennonite and a man of means for that day, bringing with him $62,000. So much was Mr. Schrag impressed by his acquaintance with Mr. Unruh that he was anxious to settle wherever Unruh should happen to locate.

All those twelve men, including Mr. Schrag, returned to Russia in the fall of that year, 1873, and brought to those people the news of the proposed locations for settlement. Mr. Schrag told his people of the Red River valley that he had selected for settlement and also of his meeting with Mr. Unruh. Nearly all these colonists being almost extremely poor were very anxious to settle in the neighborhood of some well to do co-worker on whom they could depend for assistance in times of need, and seemed to almost unanimously agree with Mr. Schrag's idea of settling wherever Mr. Unruh should locate in the following spring. All winter was taken up in preparation for the efflux which was to take place in the early part of the following year, 1874. Early the year following the return of Mr. Schrag he learned that Mr. Unruh had decided to locate in the fertile valley of the Turkey Creek[*] in what is now Turner County, South Dakota. He decided then to settle with the company he was to bring across in the neighborhood of Mr. Unruh.

The first eleven families of the present Mennonite settlement in South Dakota left their native homes in the province of Volinia, Russia, in April, 1874, and embarked for the shores of the New World. They arrived at Yankton May 27, and immediately came up to the Turkey Creek Valley where Mr. Unruh had built a house already and had some breaking done. Among these eleven families the names of Schrag, Mueller, Waltner and Schwartz were represented. They planted potatoes and Welsh corn and harvested a little of both. The land bordering Unruhs was nearly all taken up already so they bought out those settlers who were mostly Yankees from the eastern states. While they were busy haying and building they were joined by 53 more families fellow people in the latter part of August, under the leadership of Christian Kaufman, who was later preacher and elder of the congregation. Among this number of about 250 souls the following names were prevalent: Kaufman, Schwartz, Stucky, Graber, Gering, Waltner, Pricheim, Senner, Ries, Flickinger, Albrecht, Schrag. The writer's parents were counted among this number. As they came so late they could not plant or sow anything anymore. They made a little hay and built their sod shanties for the winter. Of this whole number there was hardly one family who had any means beyond their baggage and some a little money with which to purchase a yoke of oxen and wagon. Some were so poor that they came on passes. The winter of 1874-75 was an extremely severe one. The American Mennonite Committee of Relief was written for aid and it responded liberally. Sufficient money was sent to buy 2000 sacks of flour which was distributed among the suffering ones at Yankton in the latter part of 1874. The following two summers of 1875 and 1876 the crops were destroyed by grasshoppers and the poverty among the settlers was worse than ever It may be mentioned here that the settlers were not disappointed in their expectation that Mr. Unruh would be of help to them, for he loaned all the money he could spare to the needy ones with very little or no interest. But he alone could not support a large settlement as this one was so the Relief Committee was again resorted to and this time they sent $7400 to the Revs. C. Kaufman, and C. Mueller who loaned it out to the people in proportion to their needs, on an average of about $100 to the family. Their rate of interest was 6 per cent.

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[*] It is said that Mr. Unruh traveled all over Dakota and Minnesota in quest of a suitable location but never found his ideal until he was taken by a guide to view the Turkey Creek valley. and when he beheld before his eyes that vast stretch of fertile and level prairie and the beautiful little brook bubbling through it he said to his guide: "Here I want to live and die!" His wish was fulfilled. He lived all his life near the spot where he said these words and is today sleeping that dreamless sleep in the shade of some Giant Cottonwood trees near the murmuring Turkey Creek he loved so well.

One of the first houses build of sod, the home of the family of one of the first settlers—1874.

Beginning with the year 1877 however better times came in and the settlers began to produce at least their own food. The Indians were very friendly and also found friends in their white neighbors. The winters were hard and long for a large number of years and many hardships were endured. Often people could not leave their shanties for a day or more on account of the immense amount of snow. For years the nearest markets of Yankton and Sioux Falls were 35 and 40 miles so that it took from two to four days to make the trip to town and back with oxen. About 1880 a number of families moved to Oregon and a few years later another party moved to Kansas. The rest remained and after facing the hardships and trials of early pioneer life for a large number of years have finally reached the period of their lives that those who survive are today enjoying all the comforts and luxuries of life that people in the East and elsewhere know of. The Mennonites of Southeastern South Dakota are prosperous and well to do now and are

The home of Mrs. Gering, showing one of the modern homes.

generously sharing in the upward struggle of the principles of the Mennonite church and its people in this land of the stars and stripes.

JOHN J. GERING.

Freeman, S. D. June 27, '11.

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An Eighteenth Century Journey from the Journals of the Travellers Compiled by a Great-granddaughter and Translated from the German

In 1766 the young merchants, Henry and Jacob Gysbert van der Smissen, both the only sons of their fathers, who were brothers, undertook a trip, lasting two years, with their own horses. coaches, coachmen and servants. Although it was first of all a business trip, still both hoped to obtain intellectual and spiritual profit thereby, and hence included in their itinerary visits to such brethren or other pious Christians as should lie in their route.

This appears in their journals, bulky volumes bound with leather straps, the writing being mostly in the Holland tongue, interspersed with German and English. Whole pages are covered with extracts from sermons listened to, or spiritual conversations.

Besides these ample notes of their travels, written with the fullness of detail characteristic of the time, they left behind them many other relics of their trip. For example, they had glassware made with pictures and inscriptions cut into them. I still vividly recollect with what delight and intense interest we children regarded these old cherished heirlooms, whenever they were used or shown at home on the occasion of visits. One of these inscribed pictures shows the departure of the ancestral cousins as they started out from Altona and the Elbe, seated in their coach. It bears the inscription:

"Wir reisen aus und haben gross' Geschafte,
HerrJesu, Aug' und Sinn allein auf dich nur hefte"

which freely translated runs:

"We journey forth, on great affairs of business,
Lord Jesus, only on Thee fix eye and mind."

The other shows their return, when the city and the Elbe are again before them. Here appear the grateful words:

"Wir kommen heim, die Reise ist gelungen,
Herr Jesu, dir sei Lob und Preis gesungen."
"We're coming home, the journey has been [prosperous,
Lord Jesus, we will sing thee songs of praise."

On the 16th of April, 1766, they left Altona. One of them records in effectionate detail the preparation and the touching departure. The other writes, "To-day we started in the name of the Lord, and I prayed like Nehemiah 13: 14.

In Bremen they made notes of all they heard and saw. It particularly impressed them to see the officials going about their official duties clad in mantels and clerical bands, as also the night watchmen on their rounds.

On May 3, they reached Witmarsum, the birthplace of Menno Simon, to Almeloo (in Overysel, Holland) to pastor Beets, a dear friend of J. G. v. d. Smissen. A wonderful event had united these two very intimately. After J. G. v. d Smissen had mastered the mercantile business in Holland, he returned to Altona in company with Beets. In East Friesland they had to ride over vast stretches of moorland. Here the driver lost the way

—a very perilous situation for the travellers especially at night; for whoever happens into the moorland by night is irreparably lost. They wanted to reach Lingen, but in the darkness no Lingen and no road were visible. It continued to darken and the driver confessed that he was astray and did not know what to do. The horses also refused to go a step farther.

Tne travellers turned to the Lord in their distress, when in the distance appeared a man wrapped in a cloak, carrying a lantern. They called to him to show them the way to Lingen. He came and walking beside them without a word guided them hard by a bog, only a step between them and death, a terrible end in the bog. The man then led the horses quite a distance. Finally the travellers felt the wagon gliding into the track again. The man made a sign and said: "Daar gaht de Weg na Lingen", and man and lantern disappeared. Beets said to his companion: Dear friend, if the Lord still sends his angels to save His own, we have this night seen one." My great-grandfather continued to be deeply affected by this experience whenever he told it.

In Almelo the pilgrims spent blessed days with Beets. They there met John ten Cate, and his seven-year-old daughter Wilhelmine who had received such deep impressions of the grace of God as to entitle her to the fairest hopes. In the Journal we read: "Having arrived here safely yesterday by the goodness of God, I must confess to the praise of this love that He has often been by His grace very near to me, and has kindled a real desire in me to please Him alone. I wish to be ever more like Him and more pleasing to Him, my faithful Saviour, and pray him to make me so."

"We heard to-day a sermon on John 14: 27, a glorious subject of divine peace, and I desire to have a part in this precious treasure of grace. We also enjoyed very edifying conversations."

"May 5, 1766. I have had to-day a very quiet and deeply meditative mind, and have heard many elevating things, among them the following beautiful thoughts by Pastor Beets from his sermon on I Cor. 7: 20-24: 'There is a complaint, often heard even out of the mouths of those who have given themselves to God and His service, that their external relations are a hindrance to their religious services. The observance of godliness frees no one from the duty which, as a member of human society, he ought to discharge for their sake. Gal. 5: 6. Faith in Christ and love toward God do not conflict with the prompt fulfilment of our calling, Acts 20:34. No calling in which God places man involves insuperable temptations. Jas 1: 13, 14.'

"May 12. I have great reason to be humbly thankful to the Lord for all that He has done for me here in Almelo, especially for my meeting brethren here with whom I could commune in heart."

The 15th of May, in Groeningen, the Flemish teacher, Albert Dyck, who was a fervently pious man, and from contact with whom they received much spiritual benefit. Several times they heard him preach. After stopping at different places, they reached Amsterdam May 31, where they stayed longer. There they heard several sermons by Campen, and called on him and on relatives of Beets. June 23 they rode in the wagon formerly belonging to Johannes Deknatel, of blessed memory, to the home of his widow and daughter. Several times they stayed there for tea and experienced blessed hours in the pleasant company of these pious women. (One of the two daughters, Hillegonda Jakoba, became many years later the second wife of J. G. v. d. Smissen.) Having left Amsterdam they visited various localities in Holland.

August 25 they reached Brussels, where their ancestors held estates to the time of the persecution. There they stayed some days partly to take in some of the renowned sights, partly to create new and revive old business. September 12 they left Calais for Dover. First they sought out lodging places for themselves and their faithful horses, and rode on the next day in a hired rig. They spent several profitable months in England in intercourse with devout Christians of different confessions. They looked them up in country and city.

On September 24 they met George Whitefield, the famous co-founder of Methodism. They enjoyed his friendship and had much to say about the blessing received from personal touch with him and from his sermons.

Of course, there was much in their experience with him that was strange. For instance, they mention a sermon by him on Zechariah 9: 12, that was so preached as to excite wonder in the hearers.

In his church they partook of communion there being no Mennonite churches in England as in Holland. But they mingled not only with Methodists, but as well with Baptists and Presbyterians and Independents. They became better known as one introduced them to another. One of these letters of recommendation to a London minister read as follows:

> "Two German gentlemen, now with me, have visited a great portion of our country in order to see those who are the Lord's. They propose at my request to visit you. I believe when you see them, you will not be angry that I sent them. I shall give them your name and that of the brethren West. I believe we should invite them to church, for I believe they are worthy.
>
> Cordially yours,
> JOHN NEWTON.
>
> Their names are H. and J. G. v. d. Smissen.

Another letter runs thus:

> "London, April 15, 1767.
>
> The bearers, Messrs. H. and J. G.v.d.Smissen, gentlemen of high standing in Altona, travelling among their business acquaintances, I urgently recommend to all pilgrims to the heavenly Zion, to all my Christian friends. Any favor and attention accorded them I shall regard as done to our common Lord and to me, His humble servant.
>
> GEORGE WHITEFIELD.

"October 9, 1766. This day God has richly blessed to me. Here in this country I have often been able to commune with my God, and have had in solitude real heart enjoyment. I prayed first of all for a heartfelt love for my Saviour, that I might make known His love to my fellowmen, and that His glory lie nearest to my heart. But this evening I have disturbed the peace of my soul in that I have spoken of such things as are indeed allowed by wordly propriety, but which disturb the peace of the child of God who is under the admonition of grace. I have begged for my dear Saviour's forgiveeness and received rest unto my soul. If my Saviour's faithfulness had not been greater than mine, what would have happened to me! O that I might learn to watch every moment! for when one feels secure the enemy is not at rest."

Although the journals fill many pages of reports of sermons, and the like, they still regret that it is not possible to write down all the good things they heard.

Henry writes: "I recognize as a special favor from my Saviour that I was permitted to come to England, where the Lord has given me special blessing."

July 27, 1767, they left England and reached Calais the day after.

Then they turned homeward through Brussels, Düsseldorf, Bonn, Neuweid, Nassau, Mainz, Frankfurt. In Frankfurt they were one evening in pleasant converse with a merchant; in the course of the conversation they said they were Mennonites. Instantly his attitude and conduct changed. They soon felt they were no longer welcome. After a cold leave-taking, they went back to their hotel, sad at heart. Many years afterward they received from England a letter from this man, writing that while in business there he had learned to know so many good Christians of all sects, had been so well treated by them and received so much blessing that he was heartily ashamed, for he used to believe that men differing in faith from his own could not be good Christians. He reminded them of that cold treatment received from him and asked them to forgive him.

In September they stayed awhile in Nuremberg and Leipzig, in October in Halle.

November 11 they visited Herrnhut, where they stayed until the 16th. They attended divine services and singing school there, as well as a communion service. They enjoyed the incomparable music rendered on organs and violins. They wrote that much might be written of the life of the Brethren (Moravian) church, of their church customs, if time permitted. They also visited Nisky, the seat of their university.

February 11, 1768, they reached Wittenberg, weere they saw Luther's home and other sights. Then they went to Magdeburg.

In Westphalia they heard the ministers Jellinghaus and Weihe. With the last they partook of communion.

In April and May, 1768, they went home by way of Hanover and Lunsburg.

Peter, the servant, was sick some days during the trip. The rest remained well during the entire time. Christian, the driver found a pious helpmeet. The marriage is inscribed on one of the glass pilles.

One of the great-grandfathers says: "As I look back over the journey and think how graciously God has led and guarded us, how many, many spirit-anointed preachers we heard, with how many consecrated children of God we held intercourse, and how richly the Lord blessed us in it all, I can only, conscious of my unworthiness, submissively bow, worship, praise, and give thanks."

* * *

Tomb-stone Inscriptions from the Lower Skippack Mennonite Cemetery

The record of births and deaths below is taken from inscriptions on tombstones in the Lower, or Old Skippack Mennonite Church cemetery, Montgomery county, Pa. This is the oldest Mennonite Church, next to the Germantown church, in America. The first church was built here about 1725, but the congregation existed several decades earlier. A report by Rev. Jacob Gottschalk to the brethren in Holland on April 12, 1712, states that the congregation in Skippack numbers now ninety-nine members.

It will be noticed by the dates below that about twenty died before the year 1800. Several were born before the year 1700. We begin to realize how long these fathers and mothers have slumbered in the earth, and how far back in history the records transport us.

Many of the older inscriptions, practically all the oldest are in red or brown shale, quarried from the native rock near by, so soft that the names and dates could easily be scratched or carved upon them. But the elements have almost obliterated the record. Indeed many of the oldest inscriptions are not included in this list because they have been entirely defaced by the elements.

These graveyard data should be preserved. They will be valuable in the future, to the family or church historian. It should seem a duty to copy, especially those that are inscribed on the shale slabs, for in time they will be as many already are entirely effaced. Copies should be made in every Mennonite cemetery from those old stones and tablets, and preserved in some such form as the following. And we trust that the publication of the following list will stir enough interest to lead some one in each of the old congregations to copy them and forward them to the publishers of the YEAR BOOK.

	BIRTH			DEATH		
	Months	Days	Years	Months	Days	Years
Allebach, Jacob	3	10	1792	7	2	1869
Allebaugh, Michael	–	—	1756	6	12	1844
Allebach, David	3	18	1762	12	31	1849
Allebach, Helen	6	21	1769	11	12	1844
Berge, Gottshall	7	20	1797	3	11	1869
Berge, Catharine	1	1	1797	7	24	1879
Berge, John	4	6	1794	12	18	1840
Berge, Mary	–	–	1798	6	19	1862
Bean, John	9	10	1779	7	13	1868
Bean, Elizabeth	–	—	1779	4	3	1854
Boyer, Conrad	5	27	1781	3	6	1859
Benner, Anna	–	—	1749	–	–	1821
Cassel, Abraham	10	5	1778	1	30	1865
Cassel, Elizabeth	3	3	1784	8	9	1866
Custer, Jacob	10	14	1731	12	14	1804
Custer, Herman	12	26	1729	1	26	1800
Custer, Eve	4	24	1734	9	29	1816
Custer, Peter	11	20	1764	4	27	1832
Detweiler, Henry	1	23	1727	10	23	1809
Detweiler, Sarah	6	15	1731	1	8	1778
Detweiler, Joseph	–	—	1724	11	2	1786
Detweiler, Henry	4	7	1769	7	7	1833
Friet, John	–	–	1682	12	31	1744
Friet, Mary	–	–	1726	1	3	1786
Friet, Mary, widow	–	–	1742	6	20	1824
Freyer, Daniel	8	19	1797	2	22	1877
Freyer, Jacob	2	5	1787	12	21	1846
Freyer, Anna	4	6	1792	2	5	1873
Freyer, Christian	7	2	1785	4	21	1876
Freyer, Sarah	2	28	1785	11	22	1855
Gottshall, Dillman	9	8	1795	7	26	1867
Gottshall, Catharine	10	22	1796	4	5	1855
Gottshall, William	8	15	1787	6	26	1813
Gottshall, Gottshall	4	8	1753	3	15	1824
Gotwals, Susan	12	23	1769	6	27	1855
Histant, Catharine	8	15	1781	4	10	1824
Huzel, Catharine	–	—	1799	–	—	1859
Horning, Ludwig	1	5	1708	6	14	1802
Hall, Henry	–	–	——	4	10	1777
Hallman, Jacob	6	12	1757	4	20	1823
Hallman, Daniel	10	22	1777	3	22	1800
Hallman, Heinrich	5	—	1716	10	—	1803

	BIRTH			DEATH		
	Months	Days	Years	Months	Days	Years
Frey, John	4	13	1784	8	28	1858
Funck, Anna, wife John	2	25	1763	5	27	1797
Grater, Lewis	1	5	1775	2	19	1847
Hunsicker, Valentine	8	20	1762	10	26	1822
Hunsicker, Rev. John	8	27	1773	11	17	1847
Hunsicker, Elizabeth	2	11	1779	2	28	1842
Hunsicker, Garret	11	26	1786	3	21	1816
Hunsicker, Henry	1	11	1782	1	17	1844
Hyser, Andrew	–	—	1729	2	14	1810
Indehoven, Eberhart	8	17	1708	2	12	1747
Indehoven, Gerhart	–	—	1682	–	—	——
Johnson, Rev. Henry G.	3	13	1806	7	24	1879
Johnson, Sarah	2	5	1806	2	15	1902
Johnson, Johannes	11	18	1751	1	22	1823
Johnson, John	2	18	1797	10	24	1873
Kassel, Geles (Yellis)	–	—	——	–	—	1759
Kassel,	–	—	——	—	—	1786
Kassel, Isaac	–	—	1746	9	2	1823
Kassel, Magdalene K	–	—	1750	6	29	1822
Kassel, Abraham	3	15	1782	6	16	1827
Keyser, Johannes	3	2	1761	5	24	1816
Kliber, Frederick	–	—	1714	11	14	1793
Kolb, David	4	26	1791	8	6	1869
Kolb, Dillman	4	20	1782	3	14	1850
Kolb, Andrew	5	25	1749	11	18	1811
Kolb, Henry	9	23	1751	3	8	1823
Kolb, Esther	8	11	1769	7	11	1834
Kolb, Dillman	5	13	1719	10	19	1799
Kolb, William	8	25	1721	5	25	1791
Kolb, Dillman	9	2	1725	12	5	1804
Kolb, Hannah	3	16	1719	5	21	1825
Kolb, Sarah	–	—	——	3	24	1782
Kolb, K. M.	–	—	——	–	—	1765
Kolb, Magdalene	–	—	——	12	25	1757
Kratz, Daniel	3	24	1792	1	17	1872
Kratz, Anna	8	13	1799	9	6	1868
Kratz, Isaac	11	13	1790	7	13	1868
Kratz, Catharine	2	15	1787	8	24	1864
Kuster, Barbara	2	5	1771	7	24	1829
Lowry, Joseph	–	—	1749	4	9	1817
Maerckly, Abraham	8	12	1723	3	20	1800
Mutter, Regina	–	—	1799	–	—	1862
Newberry, Israel	–	—	1752	9	24	1828
Pennebecker, Samuel	11	4	1746	2	13	1826
Reiff, Daniel	8	8	1773	8	29	1815
Reiff, Jacob	10	12	1770	2	16	1853
Swartley, Henry	7	2	1790	9	17	1850
Swartley, Joseph	7	31	1792	7	27	1856
Swartley, Catharine	1	21	1780	1	3	1866
Schumacher, Jacob	3	31	1708	6	28	1793
Schumacher, Susanna	2	19	1719	11	20	1801
Schumacher, George	10	1	1743	10	20	1826
Schmitt, Joseph	11	—	1705	8	8	1782
Schmitt, George	—	—	——	–	–	1751
Tyson, Joseph	12	23	1728	1	25	1806
Tyson, John	–	–	1757	8	13	1823
Tyson, William	2	26	1722	1	28	1810
Tyson, Jacob	2	18	1786	1	17	1863
Tyson, Hannah	–	—	1752	9	22	1794
Updegrave, Henry	–	—	1746	5	18	1831
Up den Groff, Maria	–	—	——	–	—	1745
Umstead, Richard	8	22	1743	10	28	1816
Umstead, Magdalene	6	19	1749	10	5	1784
Umstead, Jacob	1	1	1709	1	31	1785
Van Fossen, Arnold	10	6	1734	5	22	1805
Van Fossen, Leonard	6	20	1748	11	15	1833
Van Fossen, John	2	10	1792	4	5	1850
Wismer, Christian	12	17	1769	10	11	1852
Ziegler, Andreas	5	5	1757	10	22	1836
Ziegler, Susanna	–	–	——	—	—	1783
Ziegler, Christophel	–	–	1714	—	—	1804
Ziegler, Abraham	7	22	1762	3	24	1814
Ziegler, Elizabeth	8	21	1772	11	17	1805
Ziegler, Dillman	2	2	1768	5	1	1849
Ziegler, Catharine	–	–	1771	4	11	1849
Ziegler, Garret	7	27	1765	6	29	1848
Ziegler, Magdalene	1	23	1767	9	8	1849
Ziegler, John	10	23	1795	3	31	1852
Zimmerman, Christopher	3	17	1746	1	22	1827

⁂

A Famous Old House

The old building in the accompanying cut is in Fairmount Park, Philadelphia, on the outskirts of Germantown. It was built by Willem Rytinghaus, the first Mennonite bishop in America, in 1706 and is in splendid state of preservation. A few years earlier,—

that is, in 1690—he built the first paper mill in America on the Wissahickon Creek. In 1708 he died, and Rev. Jacob Gaetschalck succeeded him as bishop, of the Germantown church.

But the old house is even more noted as being the birthplace of the great scholar and astronomer, David Rittenhouse, a grandson of Rev. Willem Rytinghaus. He was born in 1732 and died in 1796. His observatory was set up in Norriton Township, Montgomery County, several miles northeast of Norristown, and here he observed the transit of Venus in 1769, and as one of a committee of four appointed by the American Philosophical Society, took a leading part in determining the latitude and longitude of Philadelphia. He resided in Norriton until 1770.

He published many memoirs and pamphlets on mathematical, astronomical, and physical subjects, and was renowned for his scholarship here and abroad. He was also active and useful politically, having served as treasurer of Pennsylvania during the Revolution, with headquarters in Lancaster, then the colonial capital.

* * *

A good life rule is, when undecided, do the more courageous thing.

Central Mennonite College.

Central Mennonite College located at Bluffton, Allen County, Ohio, was founded by the Middle District Conference of the Mennonites of North America. As early as 1894 the matter of establishing such a school was argued before Conference. The interest in the project grew gradually until, in the year 1896, the matter took form in the appointment of a school committee of three followed the next year by one of seven. In 1898 the present location was selected and the following year a constitution was adopted and the trustees authorized to erect the necessary buildings and make all preparations for the opening of the institution.

On Tuesday, June 19, 1900, the corner stone was laid and on Wednesday, October 19, the same year, the building was dedicated. On Monday, November 5, the school was formally opened with an enrollment of 20 students and Rev. N. C. Hirschy as President. Like all Colleges, this one has had its period of storm and stress. Tried, as it were by fire, the institution has proved its right to live and promises to flourish and prosper.

Eleven years of work have been done by Central Mennonite College. In that time four hundred and sixty-six students have been matriculated. Who can measure the possibility of the transforming power of these lives as they go out into every walk of life? Unsolicited testimonials have come again and again to the value and the significance of the religious teaching and the moral ideals that have been received in Central Mennonite College. Surely the College has a God given Mission in the Middle District for our whole Denomination, and we firmly believe, beyond the limits of the Denomination.

From the twenty students at the opening of the school, the number has grown to an enrollment of 148 during the last year. However the growth of the institution has manifested itself along other lines. During the past year it was possible, with the help of friends, to purchase suitable buildings for a Ladies' Hall. This was done at a cost of something over six thousand dollars. The Hall has proved to be a very wise addition, young ladies finding here an excellent home under efficient direction.

Steps have been taken to increase the endowment fund of the College. The people of Bluffton and of the Middle District have subscribed very liberally to this fund. Through the death of Mary Herschler of Ashland, Ohio, the College has come into possession of 40 acres of land, a house and lot in Ashland, and $5,200.00 in money. Mr. and Mrs. John Herschler have deeded the College 394 acres of land, subject to life lease. The example of these warmhearted friends of education and the cause of our church is heartily commended to others who have the means to do something for the extension of the kingdom of God.

The College is looking forward to the endowment of a Bible Chair. Several thousand dollars have been subscribed for this purpose, and anyone interested in the matter can receive full information by addressing the president.

Central Mennonite College, Bluffton, Ohio.

The College too, is seeking to meet the immediate needs of the community. It was therefore decided to give instruction in Agriculture. Ten acres of land have been purchased for this purpose and steps are being taken to secure funds for a Science Hall.

The College too, has made its influence felt along the line of music and Bluffton is becoming known for its musical interests. The present year witnesses the addition of a department of Art. The College desires the hearty cooperation of all friends of education. It believes that it can offer something that is really worth while to the young people of the Mennonite faith, but it does not draw the line there; it believes that whatever is good for Mennonite youth is good also for anyone; it believes moreover that the Mennonite youth of the land deserve educational opportunities that are equal to the best.

For any information concerning the College, address

S. K. MOSIMAN, PH. D.,
BLUFFTON, OHIO.

* * *

A Valuable Library

There lie scattered in many of the homes of Mennonites, east and west, the materials for a valuable Mennonite library. Old books, valuable reprints, old letters and notes are stored away in many a loft and attic, gradually becoming mildewed and wormeaten, however, for lack of appreciation and care. Some Abraham H. Cassel ought to be allowed to look at these decaying treasures, to sift them, appraise their value, and add them to what will in time become a Mennonite library, located in some available Mennonite center, and visited by Mennonite ministers, historians and scholars.

One representative Mennonite, at least, has been doing pioneering service along this line, and as a result there already exists quite a considerable nucleus of such a library. For twenty or more years Rev. N. B. Grubb, of Philadelphia, Pennsylvania, has been collecting volumes and pamphlets bearing on Mennonite history. One old work in this collection bears the imprint 1529. There are many later European publications in the collection. It includes some twenty-six Mennonite hymn books, twenty-five different catechisms, all the Mennonite histories, a particularly fine album of Mennonite ministers of Holland, 1740, and much Mennonite literature gathered in Holland during a trip thither in 1900. The collection already comprises upwards of a thousand copies, many of them old and rare.

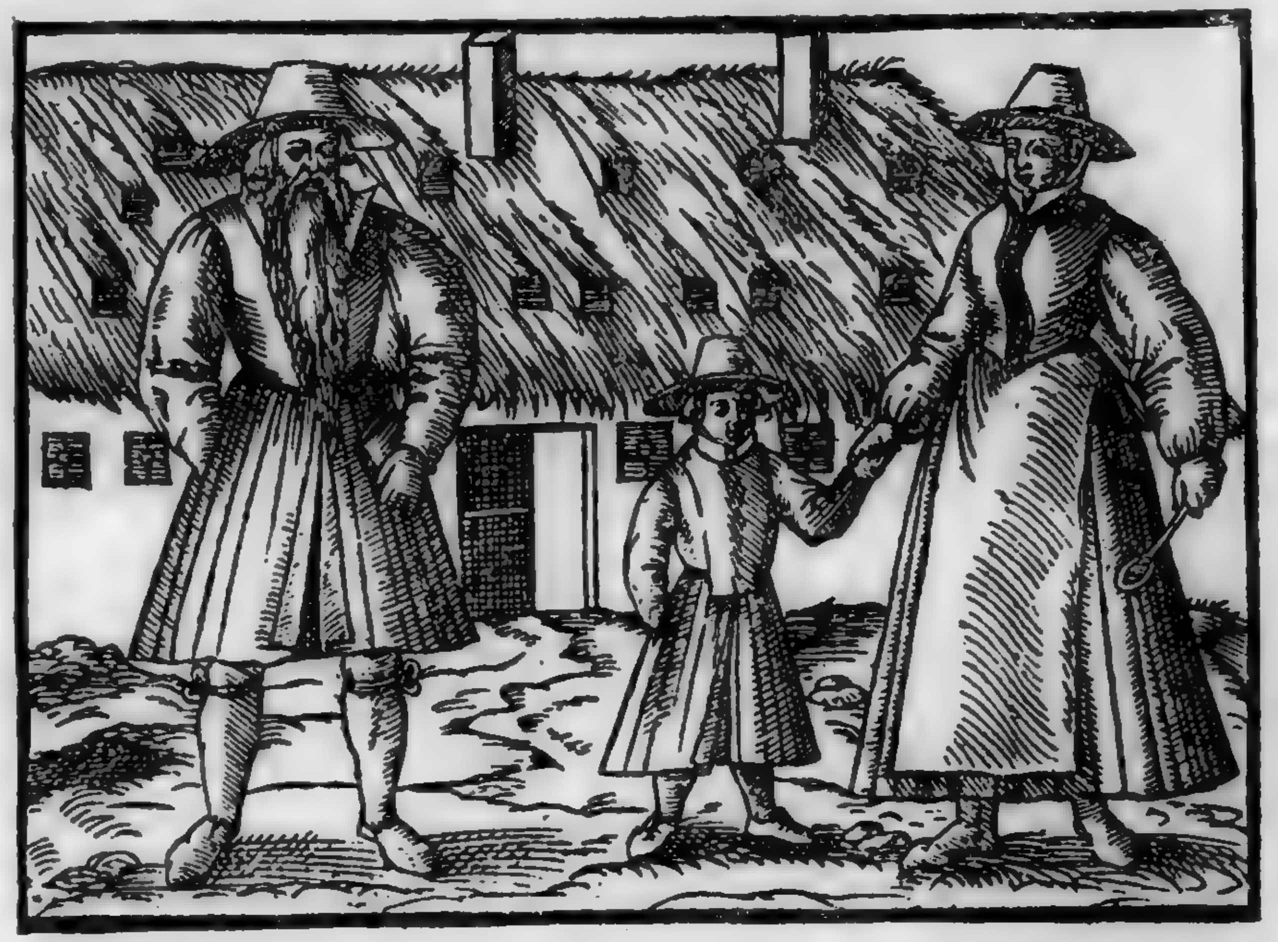
Brother Grubb's personal acquaintance and extensive correspondence with Mennonites in Holland, Germany, and Switzerland has resulted in bringing many valuable volumes to his collection.

This is a good start. There is no reason why we should not keep Brother Grubb posted as to literature of the same kind that we happen to own, or to invite him to overhaul the dusty, cobwebbed litters in our garrets in order to preserve what is valuable.

Some day this collection will be public property and will be thrown open to the public. Let us assist in hastening the day.

H. G. A.

* * *



The above picture is taken from a History of the Münster Anabaptist, published in Munich, Germany, 1589. A copy of which is in the library of Ex-Governor, S. W. Pennypacker, of Pennsylvania, and is here reproduced in order to show how Mennonites dressed in the sixteenth century.

Review of the Heathen Mission Work of the Mennonite General Conference of America.

I. Missions Among the Indians of America.

Missions among the aborigines of America were established during the year 1880, when Dr. S. S. Haury and wife entered upon the work among the Arapaho Indians at Darlington, Indian Territory. A year later the work was extended to Cantonment, about 55 miles to the north-west. At first the work here was more of an educational character, by means of boarding schools being established at both the above named places for the education of the Indian children. At these schools the religious trait of the work was in no wise neglected. In connection with the different branches of a secular common school education the children were daily instructed from the word of God, while Sunday-schools and religious services were regularly held with them. With many a child the foundation of the Christian religion was laid in these schools and seeds were sown which afterwards sprouted, grew and bore the fruits of life.

As in course of time the United States government made ample provision for the secular training of all the Indian children our mission schools were abandoned and instead more exclusive evangelistic work was begun both among the children and the adult Indians, and the work was no longer confined to the Arapho tribe but also included the tribe of the Cheyennes. Thus while our mission is no longer engaged in school work, yet our missionaries give regular religious instruction to the children attending the different government schools in the vicinity of our mission stations. And while at first our main missionary efforts were directed upon the Arapaho tribe of Indians at the present time the Cheyenne tribe constitutes our largest field of missionary activity. We still have one station among the Arapahoes at Canton, Oklahoma, with Rev. and Mrs. John A. Funk as missionaries. This station contains, besides the other necessary mission buildings, a nice little chapel in which regular services are held by missionary Funk assisted by Henry Lincoln and Matthew S. Wolf, native helpers. A congregation of 59 baptized Indians has been gathered.

Three stations, with one outstation, have been established for the Cheyenne Indians in Oklahoma, one at Cantonment, one at Clinton and another at Hammon, with the outstation at Fonda, some 12 miles from Cantonment. At Contonment Rev. Rudolph Petter and the sisters Bertha Kinsinger and Agness Williams are actively engaged in mission work while, in connection, missionary Petter attends to the work at Fonda and renders valuable assistance to the other missionaries in the study of the Cheyenne language. Cantonment has a congregation of baptized Indians numbering about 60 members.

At Clinton, Rev. and Mrs, J. B. Ediger are at work assisted by Alfred Heap-of-Birds and Ed. Williams. The number of baptized members at this station is 25. Missionary Ediger, who is the latest of our missionaries in Oklahoma, has only in part learned the Cheyenne language to the study of which he has still to devote considerable of his time and energies.

The station Hammon, the youngest of our mission stations in Oklahoma, has a congregation of 16 baptized members. This station is in charge of Rev. and Mrs. H. J. Kliewer, assisted by several of the native Christians.

All of the above stations have substantial mission buildings and chapels, in the latter of which regular church services and Sunday-school are held.

Besides these stations in Oklahoma, three stations are erected for the Cheyenne Indians in Montana, one at Busby, another at Lame Deer and a third at Birney. The last named was erected during the year 1910. These stations have been under the charge of Rev. and Mrs. G. A. Linscheid and Rev. and Mrs. P. A. Kliewer, who are now assisted by Rev. and Mrs. Alfred Wiebe. At Busby and Birney all the necessary buildings are erected, whereas at Lame Deer only a chapel, with a part arranged as a temporary dwelling, has been built. Busby has a congregation of 17 baptized members, Lame Deer has 8, while at Birney, the newly erected station, thus far none have been baptized.

Missionary Kliewer is assisted in his work at Birney by Thadius Redwater, a native Christian.

Besides the work among the Arapahoes and Cheyennes mission work has been carried on for a number of years among the Hopi Indians at Oraibi and Moencopi in Arizona. The former station is in charge of Rev. and Mrs. J. B. Epp, assisted by Maria Schirmer and Mr. and Mrs. C. J. Frey. The latter station is in charge of Rev. and Mrs. J. B. Frey, assisted by Sam. Namkiner, a native. While both of these stations have a few baptized Indians no church organizations have as yet been formed.

ESTIMATED VALUE OF MISSION PROPERTY

Canton,	$2000.00
Cantonment and Fonda	$4000.00
Clinton,	$3000.00
Hammon,	$4500.00
Busby,	$3600.00
Lame Deer,	$ 500.00
Birney,	$3000.00
Oraibi,	$3500.00
Moencopi,	$6800.00

II. Mission in India.

This mission was established in October, 1901. It has three different stations, one at Champa, another at Janjgie and the third one, established during the year 1911, at Manhadei, together with several schools and outstations. Champa is in charge of Rev. and Mrs. P. A. Penner and Rev. and Mrs. C. H. Suckau, assisted by eight native helpers. It has three preaching places, three Sunday-schools, four weekday schools, and a leper asylum with about 150 lepers. It has a congregation of 97 baptized church members, 185 children are attending the Sunday-schools and 97 the week-day schools. The estimated value of the mission property is $9800.00.

Janjgir station is in charge of Rev. and Mrs. P. W. Penner and the sisters Annie Funk and Anna Braun, together with nine native helpers. This station has two preaching places, one out-station, Seorinarain, two Sunday-schools and two weekday schools. It has an organized membership of seven baptized members, an attendance at Sunday-school of 62, and at weekday schools of 68. The estimated value of the mission property is $7200.00.

The new station Manhadei is situated about 25 miles south of Champa and is yet in course of erection. It is in charge of Rev. and Mrs. R. J. Wiens who are at present assisted by Samuel Das, a native helper. Besides the preaching upon the compound all our missionaries in India make occasional preaching tours, with their evangelists and colporteurs, through the surrounding villages bringing to the inhabitants thereof the blessed message of the gospel. Manhadei being a new station, just being established, no Sunday-schools or weekday schools have as yet been organized, nor are there any conversions and baptisms to report. The value of the mission property at this new station, after it is completed, will be about $5000.00.

* * *

Largest Things in the World

The highest active volcano is Popocatepetl, near Pueblo, Mexico. It is seventeen thousand five hundred and fifty feet above sea level, and has a crater two thousand feet wide.

The Chinese wall is the greatest on earth. It was completed 204 B. C. as a protection against the Tartars. This wall traverses a rough stretch of country, passing over mountains and valleys and across rivers. It is fifteen hundred miles long, twenty feet high, twenty-five feet thick at its base, and fifteen feet at its top.

The largest trees in the world are the giant redwoods of California, One of these in a grove in Tulare County is one hundred and eight feet in circumference at the base, and seventy-six feet at a point twelve feet from the ground.

The largest bell is the great bell at Moscow, which is eighty-six feet in circumference at the bottom, over twenty-one feet high, and twenty-three inches thick at the top. Its weight has been computed as two hundred and seventeen tons. It has never been hung.

The largest library is the Bibliotheque Nationale in Paris.

A group of delegates attending the General Conference at Bluffton, Ohio, August 31 to September 7, 1911.

STATISTICS OF THE EASTERN DISTRICT CONFERENCE FOR 1911

Name of Congregation	Membership	Additions	Losses	Congregational Expenses	Foreign Missions	Home Missions	Mennonite Home	Eastern Conference	Other Purposes	General Conference	S. S. Membership	S. S. Expenses	Missions	Other Purposes	Totals
Allentown	72	8	3	$383 33	$21 28						190	$88 99			$493 60
Bertolet's	20			13 86	7 00										20 86
Baumansville	31		1	50 00											50 00
Boyertown	24			102 59	18 01										120 60
Deep Run	199	35	7	283 44	23 00		17 68	17 00	21 87		57	19 56			382 55
E. Swamp	105	7	1	261 59	15 55	10 00	15 00	17 00	33 00		103	48 45	9 45		410 04
Flatland	40		1	134 43	43 16			15 00			85	137 88	22 00		352 47
Germantown	35	1		344 40	10 00	10 00		5 00			48	45 00		10 00	424 40
Hereford	193	5		612 39	152 14		92 80	90 50	37 33	10 00	177	70 42	12 15		1087 44
Perkasie	36	1		196 77						3 15	78	54 30			254 22
1st, Phila.	463	26	14	2245 61	181 00	505 00	105 00	108 00	35 85	15 00	473	322 13	84 00	101 00	3802 59
2d, Phila.	162	11		909 61	10 00			14 00	350 55		268	203 55	20 00		1507 16
Pottstown	22			35 00							90	22 00			57 00
Quakertown	63			346 82	43 98			15 00			175	75 41	4 75		485 96
Saucon	12			59 39	10 50			9 00			106	27 94	5 35		112 18
Schwenksville	210	9	6	890 76	55 21	28 35	25 00				110	63 93		50 00	1113 25
Souderton	160	29		763 99	33 70	33 90	22 60	46 65			222	190 55			1091 49
Upper Milford	111	5	1	455 70	90 00		75 00		5 17		90	44 42	7 37	2 43	680 09
W. Swamp	170		5	546 19	107 87		60 75	23 00			170	109 96	35 00		882 77
Springfield	66			153 78	18 00		12 28	19 00			70	26 49			229 55

STATISTICS OF NORTHERN DISTRICT CONFERENCE

Congregations	Cong.			S. S.		Financial Contributions							Value of Church Property
	No. of Members	Additions	Losses	Teachers	Scholars	Congregational Purposes	Foreign Missions	Home Missions	Sunday-school	Other Purposes	School Purposes	Total	
Bethel, Mountain Lake, Minn.	245	17	2	21	307	780 00	154 00	250 00	209 00	189 00		1582 00	5000 00
Bethesda, Henderson, Neb.	353	26	6	13	355	394 00	345 00	174 00	76 00	395 00	676 00	2060 00	5545 00
Bethany, Freeman, S. Dak.	62	8	1	12	156	426 00	92 00	142 00	193 00	67 00	235 00	1155 00	2000 00
Friedensburg, Avon, S. Dak.	76		14	6	75	100 00	100 00	85 00		60 00		345 00	1500 00
Salems, Butterfield, Minn.	90			4	35		150 00	100 00				250 00	2800 00
Salems, Marion, S. Dak.	158	12	3	17	240	254 00	173 00	254 00	82 00			763 00	5500 00
Salems, Munich, N. Dak.	90	10	2	6	120	100 00	73 00	67 00		33 00		273 00	2100 00
Bethesda Marion, S. Dak.	145			8	250	115 00	339 00	75 00				559 00	5000 00
Salem Zion, Marion, S. Dak.	220	14	7	19	280		136 00	36 00				172 00	1250 00
Salem, Wisner, Neb.	36	2	10	8	75	425 00	164 00	84 00	84 00		60 00	817 00	1200 00

Every congregation has a Young People's Society. Four congregations have Mission Societies. All services are in German except Henderson, Neb., where some services are in English.

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE, AUGUST, 1911

Congregations	MEMBERSHIP Inc. Baptism	Letter	Decrease Death	Removed	Withdrawn	Expelled	Total Membership	S. S. Teachers	Scholars	CONTRIBUTIONS Congregational	Foreign Mission	Home Mission	Schools	Sunday-schools	Other Purposes
Berne, Indiana	31	6	6	6	17	4	806	55	814	2656 58	2278 26	314 00	700 00	470 29	
Clarence Centre, N.Y.							31	5	32	25 00	58 00	13 00		18 55	
Dalton, Ohio	14	1	2	9	5		150	15	160	580 00	321 00	50 00	150 00	118 00	56 00
Donnellson, Iowa	7		4				182	8	100						
Fortuna, Missouri	5	2	1	4	1		142	18	193	986 54	379 26	73 85	1200 00	36 73	35 56
Noble, Iowa	4	5	4		2		237	15	160	785 96	185 00			111 38	
Pandora, Ohio	18	9	1	8			285	25	354	1506 98	464 99	373 48	77 20	143 61	220 93
Pulaski, Iowa	1		3	7			199	16	165	1000 00	63 00	133 00	100 00	60 00	100 00
Sterling, Ohio	5			3			38	4	50	252 69	3 12				
Swiss congregation near Bluffton and Pandora, Ohio	64	30	16				740	56	900	2909 14	927 26			559 71	166 54
Summerfield, Illinois	6		1		1		144	10	70	3406 35	200 85	34 00		44 40	103 50
Trenton, Ohio			8				150	6	63	1000 00	4 60	54 82		58 85	
Wadsworth, Ohio	1	3	1		1		159	12		1020 15				141 05	
Wayland, Iowa			1		2		165	14	165	746 54	133 10			140 63	

STATISTICS OF THE NORTHERN ILLINOIS CONFERENCE, SEPT., 1910

Name of Church	Baptisms	By Letter	Dismissed	Removed	Deaths	Membership	Local Expenses	Foreign Missions	Home Missions	Charity	Other Purposes	Sunday-school	Total Expenditures
North Danvers		2	3	4	2	289	$650 00	284 00	158 84	73 00		92 61	1258 95
E. White Oak	17		2		2	250	225 00		685 00	195 00	11 15		1116 15
Congerville		1	1	11	1	40	294 68	20 00	24 00				339 10
South Danvers	5			5	2	90	77 50		62 00		4 50	20 00	164 75
Bethel	3	5		1		48	4580 00		100 00				4680 00
Hopedale	6		5	4	2	80	213 80	8 50	15 50			24 00	257 80
Pleasant View	2	1	5		1	90	1075 00	165 00	60 00		40 00		1350 00
Zion				7	2		110 00	50 00	50 00		40 00		250 00
Topeka	3	1		4	2	74	160 05	126 10	101 53		78 20	44 96	596 13
S. Nampa, Idaho						37	150 00	25 00	25 00				200 00
Anchor	3	10	2			75	236 41	185 00	180 00			56 00	647 41
Meadows	2		5	8		140	230 00	74 50	315 53	50 00	32 00	65 01	834 84
E. Washington	15	5	3	6	1	230		250 00	250 00		56 00		556 00
Horn Chapel, Chicago	5	16				21	160 00				14 00		174 00
Flanagan Ch.	7				3	87	160 00	27 00	72 73		32 00		291 00

NOTE—The Northern Illinois Conference statistics, tabulated from the various reports as published in the Christian Evangel, the organ of that Conference.

Name of Church	Church Membership	Added	Lost	S. S. Membership	Local Expenses	Foreign Missions	Home Missions	Other Expenses	Total Contributions
Alexanderwohl, Goessel, Kan.	821	145	208	900	5065 18	2221 19	1384 99	783 36	9454 72
Allentown, Pa.	75	17	12	180	2000 00	80 00	80 00	340 00	2500 00
Arlington, Kan.	38	15	4	44	267 74	53 25	6 00	70 00	396 99
Beatrice, Neb.	376	32	10	336	2754 00	1583 66	666 75	20411 90	25416 31
Bergthal, Pawnee Rock, Kan.	98	2		35	250 00	394 88	58 50	256 65	960 03
Bergthal, Korn, Okla.	92	35	1	140	343 50	412 37			755 87
Berne, Ind.	806	86	39	731	7359 23	7588 34	876 16	3791 00	19614 73
Bertolets, Frederick, Pa.	25				142 39	30 86	29 02	180 00	382 27
Bethany, Coy, Okla.	37	6	4	40	75 00	15 00	15 00	20 00	125 00
Bethany, Freeman, S.D.	63	21	4	146	623 57	585 33	96 10	74 10	1379 10
Bethany, Kingmon, Kan.	86	8	2	140					
Bethany, Quakertown, Pa.	68	7	2	175	1190 29	168 93	25 00	283 18	1667 40
Bethel, Fortuna, Mo.	142	14	10	183	8047 93	693 65	96 35	1621 76	10459 69
Bethel, Mountain Lake, Minn.	260		7	300	1000 00	1000 00	500 00		2500 00
Bethel, Newton, Kan.	55	20	33		277 15	233 32	141 46	56 86	708 79
Bethel, Perkasie, Pa.	41	11		72	196 17	3 15			199 32
Bethesda, Henderson, Neb.	361	63	19	355	2075 42	947 24	382 83	2446 85	5852 34
Bowmansville, Pa.	38	8	2						250 00
Boyertown, Pa.	25	4	4		308 75	30 01	21 69		360 45
Bruderthal, Hillsboro, Kan.	173	20	33	140	1540 40	690 14	208 21	462 46	2901 21
Burrton, Kan.	48	22		65	1050 00	70 00	35 00	100 00	1255 00
Canton, Kan.	80	13	2	40	1200 00	81 00	81 00		1362 00
Christian, Moundridge, Kan.	176	32	28	100	2508 84	701 74		2103 98	5314 56
Clarence Center, N.Y.	31			32	73 00	150 00	40 00	65 00	328 00
Colfax, Wash.	45	7	2	70		511 50		436 50	948 00
Deep Run, Bedminster, Pa.	199	54	13	60	917 84	55 25	47 68	95 22	1115 99
Deer Creek, Okla.	36	9	12	65	965 33	263 21	198 07	185 00	1611 61
Drake, Sask.	31								
East Swamp, Quakertown, Pa.	105	15	9	100	804 23	89 27	142 27	251 38	1287 15
Ebenezer, Gotebo, Okla.	86								
Eden, Schwenksville, Pa.	227	27	12	150	386 46	190 81	144 21	2133 47	2854 95
Einsiedel, Hodgemon Co., Kan.	48	8		40	40 00	32 57	32 07	41 00	145 64
Emanuel, Noble, Iowa	237	30	14	160	1941 19	481 70			2422 89
Emmaus, Whitewater, Kan.	150	27	20	147	900 00	4295 80	330 00	829 16	6354 96
Flatland, Quakertown, Pa.	42	2	4	85	410 92	159 48		349 03	919 43
Friedensburg, Avon, S.D.	80		14	68	723 85		170 00	351 80	1245 65
Friedensfield, Liberal, Kan.	34	15	1	75					
Friedenstahl, Carlsbad, N.M., Gotebo, Okla.	74		1	100					
Friedenstahl, Tampa, Kan.	89	41	2	50	178 00		63 00	16 00	257 00
Geary, Okla.	76	15	11	52	391 65	122 39	101 95	60 18	676 17
Germantown, Pa.	39			48	1242 43	26 21	10 00	36 00	1314 64
Garden Township, Halstead, Kan.	124	19	10	90	201 50	203 76	164 93	88 00	658 19
Gnadenberg, Elbing, Kan.	145	15	35	210	958 00	282 00	125 00		1365 00
Halstead, Kan.	198			180	3714 07	1083 08	375 92	329 42	5502 49
Herald, Bessie, Okla.	129	27	18	130	323 00	550 00	150 00	120 00	1143 00
Herbert, Sask.	127	50	25	75	200 00	250 00	200 00		650 00
Hereford, Bally, Pa.	204	17	16	180	2097 37	521 59	413 26	65 50	3097 72
Hillsboro, Kan.	175	77	26	133	1443 00	1004 00	117 00	179 00	2743 00
Hoffnungsau, Buhler, Kan.	300			470	2148 06	755 00	237 06	2083 40	5223 52
Hoffnungsfeld, Moundridge, Kan.	130	35	5		750 00	275 00	176 90	216 85	1418 75
Hoffnungsfeld-Eden, Moundridge, Kan.	190	39	9	110	874 00	825 43	115 00	665 13	2479 56
Hooker, Okla.	23	3	18	20	20 45	11 15	11 00	19 77	62 37
Immanuel, Pratum, Ore.	104	55	6	100	420 00	84 00	63 00		567 00

Name of Church	Church Membership	Added	Lost	S. S. Membership	Local Expenses	Foreign Missions	Home Missions	Other Expenses	Total Contributions
Johannesthal, Hillsboro, Kan.	142	14		185	396 00	511 15	118 49		1025 64
Kidron, Taloga, Okla.	28	9	6	60			40 00		40 00
Lehigh, Kan.	71	19	1	103	311 33	359 57	47 00	128 14	846 04
Medford, Okla.	74	14	17	105	225 00	100 00	40 00		365 00
Menno, Ritzville, Wash.	170								
Mennoville, El Reno, Okla.	31	15		35	267 00	45 00	20 00	31 00	363 00
Molotschna, Marion, S.D.	158	77	5	215	4361 00	618 00	94 18		5073 18
New Friedensburger, Vona, Col.	33	36	3	60					
New Hoffnungsthal, Menno, Okla.	15			120	200 00	150 00	50 00		400 00
Newton, Kan.	239	45	26	150	1852 95	1358 61	150 00		3361 56
Nordstern, Lanigan, Sask.	98	50	11	135					
Pandora, Ohio	290	79	11	296	4188 88	2650 00		877 00	7715 88
Paso Robles, Cal.	35	5	5	55	199 11	362 45	304 80	125 00	991 36
First, Philadelphia, Pa.	463	67	41	473	8312 00	874 79	1507 00	1211 05	11904 84
Second, Philadelphla, Pa.	156	38	9	220	2356 00	55 00		802 00	3213 00
Pottstown, Pa.	20	1	1	95	240 00				240 00
Pretty Prairie, Kan.	274	14	6	450	1200 00	500 00	300 00	250 00	2250 00
Pulaski, Iowa	199	4	20	150	2640 00	222 00	115 88	705 83	3683 71
Ransom, Kan.	50			70					
Reedley, Cal.	62	38	1	108	1800 00	925 00	146 00	98 00	2969 00
Rosenort, Rosthern, Sask.	613	180	27	260		1000 00	1000 00		2000 00
Salem, Butterfield, Minn.	90	14		50	400 00	300 00	200 00		900 00
Salem, Dalton, Ohio	150	32	33	188	1209 00	544 00	100 00	1660 00	3513 00
Salem, Wisner, Neb.	43	12	11	50	342 12	275 00	113 27	900 00	1630 39
Salem, Marion, S.D.	175	20		100	500 00	400 00	500 00	200 00	1600 00
Salem-Zion, Freeman, S.D.	250								
Salem, Wash.	55								
San Marcus, Paso Robles, Cal.	39	3	4		350 00	178 89	144 80	394 68	1068 37
Sharon, Orienta, Okla.	35	5	5	75	50 00	50 00			100 00
Saucona, Coopersburg, Pa.	12			70	150 00	40 00		100 00	290 00
Sichar, Cordell, Okla.	23	2	7	50	101 74	35 29	27 85	21 93	186 81
Silver Street, Goshen, Ind.	200								
Springfield, Pa.	61	10	5	70	388 57	75 90	63 08	54 25	581 80
Springfield, Eakly, Okla.	59	6	5	118	60 00	200 00	25 00	10 00	295 00
Sterling, Ohio	38	7	9	45	750 00	13 00	7 00		770 00
Stevensville, Ontario, Can.	33		3		50 00	6 00			56 00
Summerfield, Ill.	144	13	13	70	4854 85	607 85	75 40	167 70	5705 80
Swiss Menn., Bluffton, Ohio	790	159	25	900	5012 21	810 02	673 56	1289 90	7785 69
Tabor, Goessel, Kan.	168	58	10	225	909 39	977 37	374 84	70 51	2332 11
Trenton, Ohio	240								
Upland, Cal.	144	63	20	125	1633 89	1355 25	857 95	2000 00	5847 09
Upper Milford, Zionsville, Pa.	110	13	10	90	1400 00	210 00	235 00	1135 00	1980 00
Wadsworth, Ohio	148	8	11	96	2693 65	14 91	21 52		2730 08
Wayland, Iowa	176	20	8	165	2072 92	339 00			2411 92
West Swamp, Milford Square, Pa.	174	20	16	175	1971 21	536 28	181 91	628 97	3318 37
West Zion, Moundridge, Kan.	193	31	40	163	3610 60	562 60	354 00	308 90	4835 70
Whitewater (Swiss), Kan.	60	16	8	110	450 00	1300 00	95 00	300 00	2145 00
Zion, Dallas, Ore.	22	3	14	30	87 76	163 89	137 00	219 88	608 53
Zion, Donnellson, Iowa	182	19	11	100					
Zion, Elbing, Kan.	40	6	10	65	274 87	457 96	32 15	228 75	993 73
Zion, Souderton, Pa.	150			200	3486 02	103 04	101 26	210 59	3900 91
Zoar, Langhan, Sask.	102								

Statistical Report of the Sunday-schools of the Eastern District Conference of the Mennonite Church, for the Year Ending December 31, 1910.

Name of School	Number Enrolled	Average Attendance	Number of Teachers	Number Joined Church	No. on Cradle Roll	Money Expended for School		
Allentown	146	124	10		45	$89 99	Allen Musselman, Supt.	Alvin Sell, Sec.
Deep Run	51	40	5	3		14 60	Samuel Gross, Supt.	Menno Meyers, Sec.
East Swamp	103	30	6	7		49 30	H. E. Hallman, Supt.	Ida M. Shelly, Sec.
First Philadelphia	308	199	27	17	43	454 67	A. S. Bechtel, Supt.	Arthur Patton, Sec.
Flatland	94	64	8	2		50 07	Linford Foulke, Supt.	Carrie Landis, Sec.
Germantown	41	30	6			85 00	Herbert Shelly, Supt.	John Meyers, Sec.
Hereford	210	95	10			123 53	Horace Funk, Supt.	Ralph Bergey, Sec.
Pottstown	98	60	7	1		35 00	Daniel Binder, Supt.	Alice Stauffer, Sec.
Quakertown	170	94	14			69 18	A. G. Moyer, Supt.	Wellington Moyer, Sec.
Second Philadelphia	288	145	17	9	10	166 12	J. D. Bergey, Supt.	A. M. Geisinger, Sec.
Schwenksville	110	70	7			113 93	Jonas Breisch, Supt.	M. M. Kremer, Sec.
Souderton	226	122	14	22	15	147 50	H. A. Alderfer, Supt.	R. Hunsberger, Sec.
Springfield	76	40	5	3		14 91	James Horne, Supt.	Wilmer Fretz, Sec.
Upper Milford	88	55	9	4		42 71	W. G. Stauffer, Supt.	J. G. Geisinger, Sec.
West Swamp	185	118	15			62 36	Joseph Myers, Supt.	M. L. Rosenberger, Sec.
Total	2194	1296	160	68	113	1518 87		

Report of the Fiftieth Anniversary of the Organization of the General Conference of the Mennonite Church of North America

GIVING IN FULL THE ADDRESSES DELIVERED AT THE ANNIVERSARY AND THE PORTRAIT OF EACH SPEAKER. TWO ADDRESSES ARE IN ENGLISH, THE OTHERS ARE IN GERMAN. THIS PUBLICATION, BECAUSE OF ITS HISTORICAL VALUE, SHOULD BE IN EVERY MENNONITE HOME.

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The next Session of the General Conference of the Mennonite Church of North America will convene in the fall of 1914 in Oklahoma, the date and place of meeting to be determined by the Conference officers.

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The next session of the Eastern District Conference will convene on May 5, 1912, in Zion Mennonite Church, Souderton, Pa.

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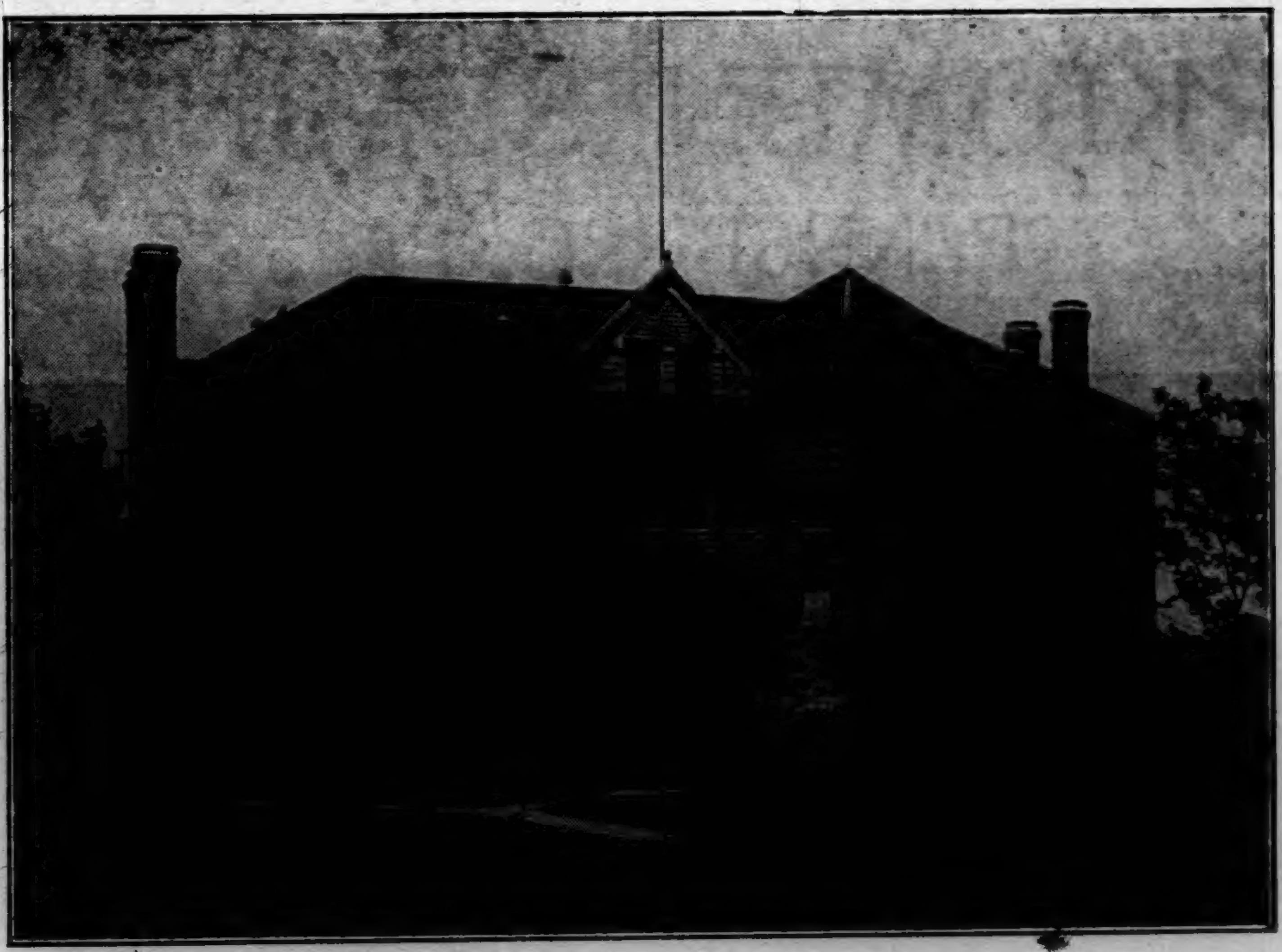

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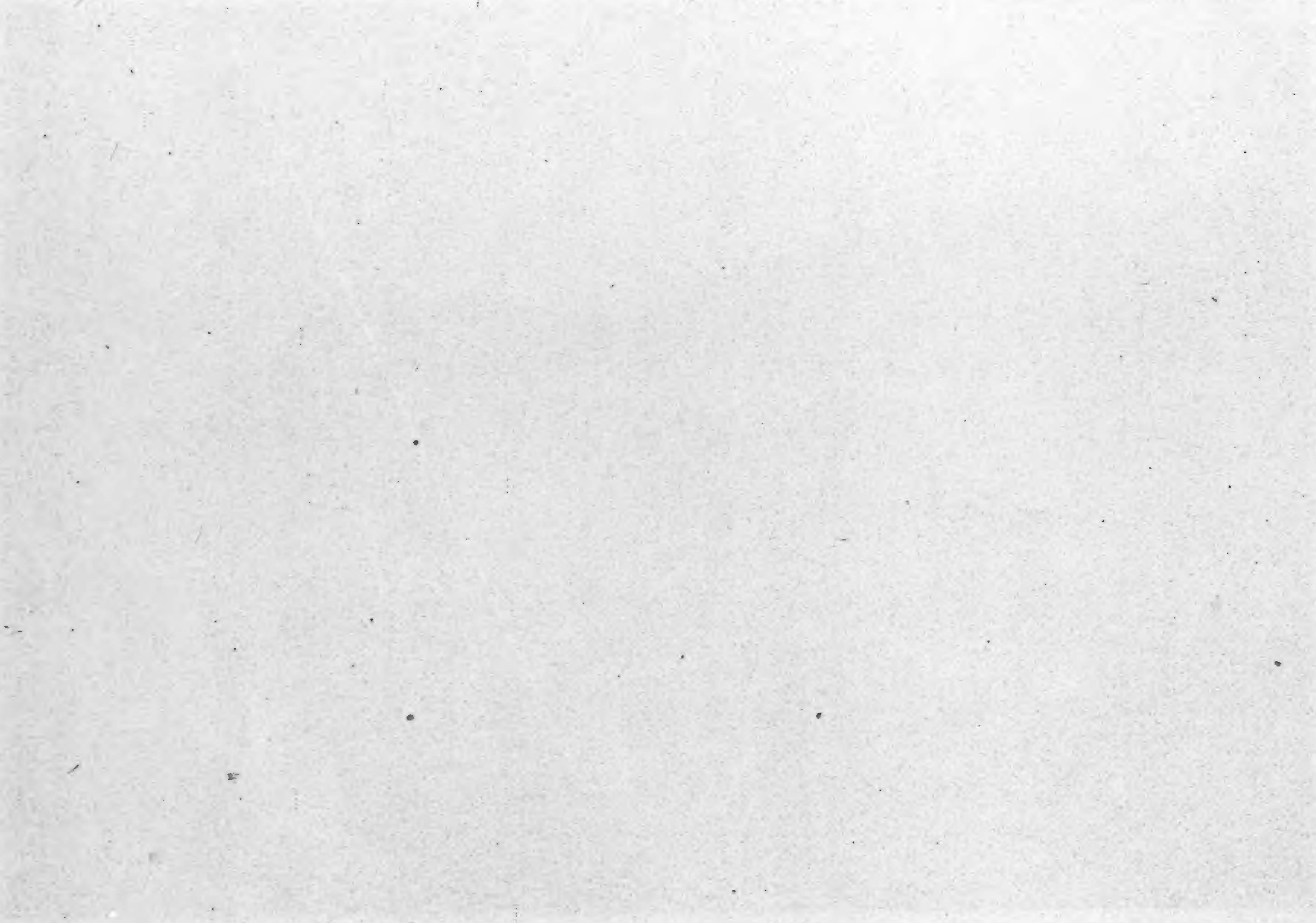

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